



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

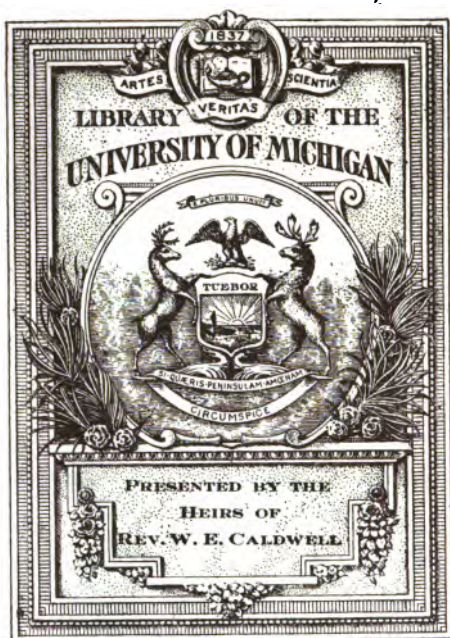
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

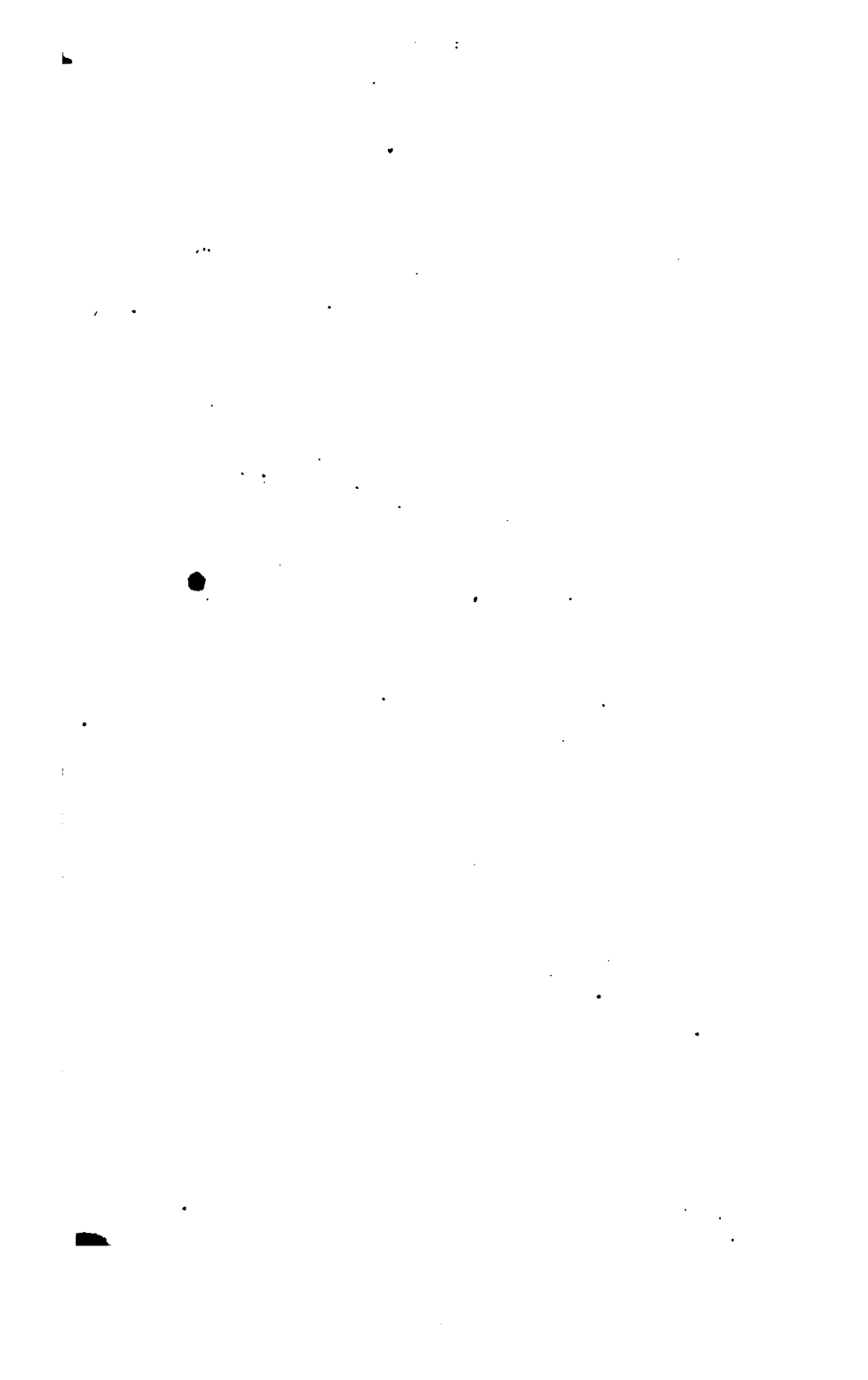
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



BV
255
.C68
1836



RECOMMENDATIONS.

Extracts from Reviews and Notices of the Assistant to Family Religion.

"There was evidently need of a work that should comprise the whole subject of family religion, and in a convenient form. Such a work is now before the public. The parts are entire, wanting nothing. These are proportionate and sufficiently ample, and are executed with ability and judgment. The Dissertation on Family Religion, is well planned and executed, and is a proper introduction to the other parts of the work." "The second, and much the largest and most difficult part of the work, is upon the subject of natural and revealed religion. It indicates much thinking, and careful investigation, and a pervading mind, conversant with theological studies. Rarely do we find so much, and such various religious instruction as is here contained in about two hundred pages. The mode which the author has adopted, that of question and answer, is certainly the best adapted to the purpose of instruction, and admits of the most matter within the same compass. This part of the work is rendered more valuable, by the illustrations and proofs adduced from Scripture, and placed at the bottom of each page. In this part scarcely any thing is loosely and vaguely written. The writer has a meaning, and he definitely and clearly expresses what he means. The volume before us, and especially that part of it now under consideration, will be found highly useful to preachers." "Passing to the third part, we find a hundred resolutions, with questions for self-examination annexed to each of them. We feel as if no one, and especially as if no one having a concern for his own personal religion and spiritual state, can peruse them without profit." "In the fourth part, the author has composed, for the assistance of those who need them, forms of prayers for a family, morning and evening, and for several occasions, and in a well judged variety. They are original, pertinent, comprehensive and devotional." "For the Hymns, the author is entitled to the praise of making a judicious selection from a variety of the best poetical works." "The Tunes with which the volume closes are of a variety of metres in common use in public worship. Of these we need say nothing more than this, that they are approved by the best judges of sacred music." "The author, it appears to us has ably executed his design, and done an im-

RECOMMENDATIONS.

portant service to the religious community, by preparing and publishing the volume before us."—*Christian Magazine*.

"The work commences very appropriately with a Dissertation on Family Religion, in which the duty in question is explained, its importance urged, and excuses and objections answered.—In the second part of the work the great truths of religion are clearly and concisely stated and properly arranged, so that their mutual connection and dependence may be seen; and what is of more consequence, they are solidly supported at every step by quotations from the unerring word of God. Heads of families, will here learn to connect their thoughts on the subject of religion and to reduce their principles to a system; and when they are themselves sufficiently learned in this way it will be easy for them to teach their children.—The truths inculcated in the third part are here closely and faithfully applied, and religion is shown to be, not mere speculation, however correct, but a concern of the heart,—a concern pending between the soul and God. The resolutions are such as every reader ought to form and fulfil; and the inquiries are such as every wise and watchful believer will be disposed often to press upon his conscience.—The prayers we think uncommonly scriptural and excellent.—We scarcely know of a volume which, on the whole, is better calculated to be useful. We hope it may have a continued and general circulation and that it may be a means, through the accompanying blessing of God, of reviving, improving, and perpetuating Family Religion."—*Spirit of the Pilgrims*.

"The theological sentiments of the Author are well known, and the public will be prepared to expect in the book now offered to them a formulary of sound doctrine drawn from the word of God. In this they will not be disappointed. It is not only a judicious and valuable publication, but exceedingly well timed."—*Boston Recorder*,

"The work discovers a high degree of discernment in theological science, and must have been prepared with great care and labor. It is written in the best kind of didactic style—perspicuous, and at the same time comprehensive."—*New Hampshire Observer*.

"The Assistant to Family Religion prefers strong claims to the attention of the religious. The work comprises a great variety of sound religious instruction, conveyed in a perspicuous and familiar style. An evangelical and serious spirit pervades the whole. We cordially commend the work to the religious community; confident that wherever it comes, it can scarcely fail to excite attention, and produce a salutary effect."—*Rev. Drs. Porter, Dana, Woods, Griffin, Smith and Rice*.

ASSISTANT
TO
FAMILY RELIGION,
OR
MANUAL
OF
THEOLOGY AND DEVOTIONS.

BY WILLIAM COGSWELL, D. D.
SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

Third Edition.

BOSTON :
PUBLISHED BY CROCKER & BREWSTER.
47, Washington Street:
NEW YORK:—LEAVITT, LORD, & CO.
180, Broadway.
1836.

Entered according to Act of Congress, in the year 1836,

BY WILLIAM COGSWELL.

In the Clerk's Office of the District Court of Massachusetts.

PREFACE.

FAMILY RELIGION has ever been justly deemed of immense importance as it respects the spiritual welfare of individuals, families, states, and nations. This consists of prayer, praise, and religious instruction. These services are, ordinarily, to be conducted by heads of families. That they may be acceptable and profitable, much depends on their right performance. Every thing, therefore, which contributes to this is desirable, and is to be viewed as subsidiary to the cause of religion, and to the prosperity and happiness of man.

The following work is designed to promote, in this way, the interests of the Redeemer's kingdom and the good of mankind. It was thought proper, therefore, to commence it with a discussion of the subject of Family Religion. This is done in a Dissertation in which some arguments in favor of Family Religion are presented, the time for the observance of it with the duties included in it are pointed out, the manner in which it should be observed is considered, and an attempt to answer the more common excuses for the neglect of it is made.

As family instruction is an important part of Family Religion, the principal doctrines and duties of Christianity, systematically arranged, and treated in the way of Question and Answer, accompanied with Scripture proofs, are em-

braced in this work. The catechetical mode of instructing was much adopted by the Reformers in the sixteenth century as a happy, concise and easy way of communicating religious knowledge. Truths, classified, or connected in a methodical manner, assist the mind to think and reason systematically. Compendiums of theology are valuable, as they contain much in little, and may be obtained and used by those, who are not disposed, or who have not ability, to purchase, or have not time to read, large systems of divinity. Christians frequently are unarmed, and consequently, unable to vindicate, as they ought, the doctrines of Christianity. One design of this work is to furnish them with arguments, especially Scriptural arguments, by which to oppose error and defend the truth.

In this state of sin, temptation, and affliction, whatever will guard us from vice, urge us to duty and holiness, and excite us to watchfulness and prayer, is very desirable. As an important auxiliary in this respect, Christians have frequently adopted certain resolutions as a sort of directory in their conduct, and observed the practice of frequent self-examination. This consideration led to the introduction of a Series of Resolutions, and of Questions for Self-examination.

Prayer seems to be the principal part in the offices of devotion in families. But some pious persons are diffident, and seem not to possess the gift of prayer. To assist such in thought and language, Prayers for Morning and Evening, together with a number of Occasional ones, are inserted. As the Bible contains the happiest language to be used in invocation, adoration, thanksgiving, confession, petition, intercession, pleading, self-dedication, and ascription; much pains have accordingly been taken to interweave, in the composition of these prayers, the best passages, which could be selected from it. Scripture, pertinently introduced in prayer, has a strikingly happy effect on the mind. It carries with it dignity, weight and authority. Besides, it may be supposed that the language, taught by the Holy Spirit, God will be likely to bless in its use. It is not intended, that written prayers should take the place in all respects of extemporaneous prayers; (these should by all means be encouraged;) but that they should be merely, as Bishop Wilkins calls them, "crutches," or helps, in matter, method, and ex-

pression, to those who want the ability, or the confidence to pray extemporaneously. To assist in obtaining a holy skill in this service is the principal design of these written forms of prayer.*

The primitive practice of singing in domestic worship, has been greatly neglected of late years, but it ought not to be; for the singing of sacred song is a delightful part of worship, and may be the means of promoting the life and power of godliness in the soul. To aid in this duty, a number of Hymns, well adapted to family worship, have been selected and introduced.

It was believed, that were Select Harmony of a judicious kind, added at the close of the book, it would be of great convenience, in refreshing the memory with respect to the tune to be sung, and hereby more persons would be able to join in worship. Some tunes have been chosen, not because they are peculiarly adapted to family devotion; but because they are of general use, and most singers are acquainted with them. Others are specially suited to private worship. All of them possess real excellence, and have an approved standard character. They are generally, taken from the Boston Handel and Hayden Collection of Church Music, and are harmonized upon the principles of modern musical science.—Such a work would be useful also, to ministers of the gospel, as a book

* Dr. Watts writes on this subject nearly in the following language. 'Are not such forms of pious address to God, as are drawn from a serious sense of divine things, and written by a skillful and judicious hand, of real advantage to a sincere worshipper, both in solitary and social worship? Has not many a holy soul found its inward powers awakened and excited to lively religion by such assistance? May not many a penitential wish be excited under the sense of sin? May not many an ardent and suitable ejaculation be offered for some peculiar grace? May not many a pious aspiration of heart, many a joyful sound of praise, have owed its rise to the words and language of some well composed form? When we find the temper, the wants, and wishes of our hearts happily expressed in the words of a form so suitable and so expressive, that we know not how to form other words so suitable and so expressive of our own present state and case, why should we not make our address to God in this borrowed language?' Further. It is sometimes remarked by those who are not in favor of written forms of prayer, that those who use them do not pray in their own language, but in that of another. True, but this may be said of all social prayers. One only, leads in the devotional services, the others pray in the language he utters. They all pray in a form of prayer;—in the one case in a written form, and in the other case in a spoken form.

of occasional reference, and especially to candidates for the ministry while in their course of preparation, as a Manual of Theology and Devotions. The latter might derive much assistance from it, in obtaining systematic divinity as founded on the Bible, and in preparing themselves to lead the devotions of the people of God in public and private.

A book of the above description it was thought by the Author, and by many others, whose opinion is to be highly respected, is a desideratum in the present day.—How the work is executed, the public must decide. The Author would commend it to the candor of families with the devout hope, that it may conduce to their spiritual benefit; and, he would especially commend it to the blessing of the Great Head of the Church, with earnest prayer, that He would smile on this humble effort to advance the praise and glory of His adorable NAME.

BOSTON, *May*, 1836.

CONTENTS.

PART I.

	Page.
A Dissertation on Family Religion, - - - - -	13
Arguments in favor of Family Religion, - - - - -	14
The time for the observance of Family Religion, with the duties included in it, - - - - -	18
The manner in which Family Religion should be observed, - - - - -	25
Excuses for the neglect of Family Religion answered, - - - - -	27

PART II.

A system of natural and revealed religion, in the form of question and answer, accompanied with Scripture proofs, in thirty-two chapters,	
Chap. 1. The existence and character of God, and the moral condition and duties of man, as manifested by the light of nature, - - - - -	31
Chap. 2. The Sacred Scriptures, - - - - -	34
Chap. 3. The character of God, natural and moral, as revealed in the Bible, - - - - -	46
Chap. 4. Trinity, - - - - -	52
Chap. 5. Purposes of God, - - - - -	60
Chap. 6. Creation, - - - - -	66
Chap. 7. Providence, - - - - -	69
Chap. 8. Angels, - - - - -	72
Chap. 9. Creation and primitive state of man, - - - - -	77
Chap. 10. Rule of obedience and life to man in his primitive state, - - - - -	79
Chap. 11. Apostacy, depravity, and lost state of man, - - - - -	83
Chap. 12. Atonement, - - - - -	88
Chap. 13. Regeneration, - - - - -	95
Chap. 14. Holy Love, - - - - -	101
Chap. 15. Repentance, - - - - -	103
Chap. 16. Faith, - - - - -	107
Chap. 17. Justification, - - - - -	110
Chap. 18. Perseverance, - - - - -	114
Chap. 19. Death, - - - - -	117
Chap. 20. Future State, - - - - -	120
Chap. 21. Resurrection, - - - - -	123
Chap. 22. Judgment, - - - - -	127
Chap. 23. Future Happiness, - - - - -	131
Chap. 24. Future Misery, - - - - -	134
Chap. 25. Means of Grace, - - - - -	141
Chap. 26. Worship, - - - - -	145
Chap. 27. Sabbath, - - - - -	150
Chap. 28. Church, - - - - -	155
Chap. 29. Baptism, - - - - -	158
Chap. 30. Lord's Supper, - - - - -	171
Chap. 31. Church Government, - - - - -	177
Chap. 32. Millennium, - - - - -	184

PART III.

A Series of Resolutions, and of Questions for Self-examination,	-	-	191
---	---	---	-----

PART IV.

Morning and evening prayers for every day for two weeks, together with occasional prayers,			
Morning and evening prayers,	-	-	211
Prayer for a Public Fast,	-	-	262
Prayer for a Public Thanksgiving,	-	-	263
Prayer for a sick person,	-	-	266
Prayer on account of bereavement of a friend or relative,	-	-	268
Prayer for the Monthly Concert,	-	-	269
Prayers before and after Meat,	-	-	273

PART V.

Select Hymns, adapted to Family Worship.

TABLE OF FIRST LINES.

Almighty Sovereign of the skies,	-	-	-	-	-	290
Am I a soldier of the cross,	-	-	-	-	-	133
Another six days' work is done,	-	-	-	-	-	275
As I must die—oh! let me die,	-	-	-	-	-	346
Bestow, O Lord! upon our youth,	-	-	-	-	-	342
Blest be the tie that binds,	-	-	-	-	-	326
Being of beings, God of love,	-	-	-	-	-	303
Behold the heathen wait to know,	-	-	-	-	-	298
Come, ye sinners—poor and wretched,	-	-	-	-	-	302
Cease ye mourners, cease to languish,	-	-	-	-	-	343
Come, let our souls adore the Lord,	-	-	-	-	-	269
Come, thou Fount of every blessing,	-	-	-	-	-	315
Come, thou condescending Jesus,	-	-	-	-	-	293
Come, Holy Spirit! come,	-	-	-	-	-	331
Dread Sovereign! let my evening song,	-	-	-	-	-	284
Do not I love thee? O my Lord,	-	-	-	-	-	306
Deep are the wounds which sin hath made,	-	-	-	-	-	309
Day of judgment, day of wonders,	-	-	-	-	-	346
Eternal Source of every joy,	-	-	-	-	-	291
Frequent the day of God returns,	-	-	-	-	-	277
Faith—'tis a precious grace,	-	-	-	-	-	318
Father of men! thy care we bless,	-	-	-	-	-	267
Father of all we bow to thee,	-	-	-	-	-	339
God of our lives! our morning songs,	-	-	-	-	-	285
Great God! we sing that mighty hand,	-	-	-	-	-	268
Guide me, O thou great Jehovah,	-	-	-	-	-	330
God moves in a mysterious way,	-	-	-	-	-	319
Grace! 'tis a charming sound,	-	-	-	-	-	319
Give me the wings of faith to rise,	-	-	-	-	-	323
God of my life! look gently down,	-	-	-	-	-	324
God of my childhood, and my youth,	-	-	-	-	-	387
Gently, Lord! O gently lead us,	-	-	-	-	-	295
How oft, alas! this wretched heart,	-	-	-	-	-	303
Hail, my ever blessed Jesus!	-	-	-	-	-	311

CONTENTS.

xi

He dies!—the Friend of Sinners dies,	319
How vain are all things here below,	325
Haste, O sinner—now be wise,	300
Indulgent God, whose bounteous care,	263
I know that my Redeemer lives,	316
I love the Lord, he heard my cries,	338
It is the Lord—enthroned in light,	321
Jesus! Saviour of my soul,	313
Jesus! and shall it ever be,	313
Jesus! full of all compassion,	313
Jesus! I love thy charming name,	314
Kindred in Christ, for his dear sake,	311
Let Zion and her sons rejoice,	327
Lord in the morning thou shalt hear,	296
Look up, my soul! with glad surprise,	276
Lord! thou wilt hear me when I pray,	297
Lord of my life! O, may thy praise,	290
Lamb of God, who thee receive,	299
Lord! I will bless thee all my days,	317
My God! how endless is thy love,	335
Mighty God! while angels bless thee,	299
Now the shades of night are gone,	316
Not all the blood of beasts,	290
Once more, my soul! the rising day,	333
O! for a closer walk with God,	279
O Lord! another day is flown,	330
Our heav'nly Father calls,	281
Oh! could I find some peaceful bow'r,	290
Once, O Lord! thy garden flourish'd,	300
O! could I soar to worlds above,	307
O! happy day, that fixed my choice,	321
Remark, my soul! the narrow bound,	329
Return, O wanderer! return,	287
Rock of ages! cleft for me,	299
Religion is the chief concern,	309
Stoop down my thoughts that used to rise,	334
Sweet was the time when first I felt,	336
Son of God thy blessing grant,	326
Sweet is the work, O Lord!	307
Safely through another week,	278
Show pity, Lord! O Lord! forgive,	288
See, gracious Lord! before thy throne,	301
Since Jesus freely did appear,	299
See Israel's gentle shepherd stand,	292
Thine earthly sabbaths, Lord! we love,	340
This is the day the Lord hath made,	276
There is a land of pure delight,	278
The day is past and gone,	326
The Lord my Shepherd is,	293
There is a God, who reigns above,	334
'Tis a point I long to know,	299
There is a fountain fill'd with blood,	305
The Christian pilgrim bid depart,	310
With my substance I will honor,	323
With cheerful voices rise and sing,	296
While I to grief my soul gave way,	294
Where two or three, with sweet accord,	295
What various hindrances we meet,	339
What jarring natures dwell within,	359
When marshall'd on the nightly plain,	304
When all thy mercies, O my God,	306
When blooming youth is snatch'd away,	325
What scenes of horror and of dread,	343
When the last trumpet's awful voice,	344
While thee I seek, protecting Power,	344
When I can read my title clear,	338
Ye mourning saints, whose streaming tears,	341
Ye golden lamps of heav'n farewell,	341
Doxologies,	336
	348

PART VI.

Select Harmony, suited to Family Worship.

TABLE OF TUNES.

Aylesbury, S. M.	-	-	-	-	-	-	-
Arlington, C. M.	-	-	-	-	-	-	-
Armley, L. M.	-	-	-	-	-	-	-
Brattle Street, C. M.	-	-	-	-	-	-	-
Braintree, C. M.	-	-	-	-	-	-	-
Dodham, C. M.	-	-	-	-	-	-	-
Downas, C. M.	-	-	-	-	-	-	-
Duke Street, L. M.	-	-	-	-	-	-	-
Ferry, C. M.	-	-	-	-	-	-	-
Greenville, Sa. and 7s.	-	-	-	-	-	-	-
Hebron, L. M.	-	-	-	-	-	-	-
Luton, L. M.	-	-	-	-	-	-	-
Little Marlboro', S. M.	-	-	-	-	-	-	-
Medfield, C. M.	-	-	-	-	-	-	-
Mear, C. M.	-	-	-	-	-	-	-
Norwich, 7s.	-	-	-	-	-	-	-
Old Hundred, L. M.	-	-	-	-	-	-	-
Peyel's Hymn, 7s.	-	-	-	-	-	-	-
Paddington, S. M.	-	-	-	-	-	-	-
Peterborough, C. M.	-	-	-	-	-	-	-
Portugal, L. M.	-	-	-	-	-	-	-
Pilesgrove, L. M.	-	-	-	-	-	-	-
Shirland, S. M.	-	-	-	-	-	-	-
St. Martin's, C. M.	-	-	-	-	-	-	-
St. Thomas, S. M.	-	-	-	-	-	-	-
Sicily, Sa. and 7s.	-	-	-	-	-	-	-
Tamworth, Sa. 7s. and 4s.	-	-	-	-	-	-	-
Uxbridge, L. M.	-	-	-	-	-	-	-
Walsal, C. M.	-	-	-	-	-	-	-
Watchman, S. M.	-	-	-	-	-	-	-
Wells, L. M.	-	-	-	-	-	-	-

ASSISTANT TO FAMILY RELIGION.

PART I.

A DISSERTATION ON FAMILY RELIGION.

THE resolution of Joshua, "As for me and my house, we will serve the Lord" ought to be adopted by every head of a family. The meaning of this passage of Scripture, in its connexion, is, Let others do as they will, serve the living and true God, or false gods; I am determined, most decidedly and deliberately, to serve the Lord of hosts, and to exert my authority and influence to induce my family to unite with me in this sacred duty. The phrase "serve the Lord" usually signifies in the Old Testament, worship him. This undoubtedly is the meaning of it, as used by this ancient servant of God and commander in Israel, for it stands opposed to the worship of false or strange gods. Family religion, then, was the duty, the discharge of which was resolved on by Joshua. This is of vast importance, as it respects the prosperity and happiness of individuals, families, states and nations,

and as it respects not only the present, but future well being of man. This as a duty God has authoritatively imposed on every family.

In discussing this subject, we will, First, present some arguments in favor of Family Religion.

These arguments are derived from the light of nature, and from the Sacred Scriptures. From the character of God, and from the relation which man sustains to Him, the duty of Family Religion may be clearly inferred. Jehovah is possessed of all possible perfections and excellencies. He is, therefore, worthy of our highest love, praise, and service. His perfect and adorable nature challenges our unceasing homage. It is this, which makes Him the object of individual worship; and it is this, also, which makes Him the object of family worship. Families owe to God no less homage than individuals.— Besides, God has created us with social natures to be improved for religious purposes. Consequently, our social natures bind us to social devotion, and to family devotion, for a family is a radical and natural society, and the first society, which was established.—Further, God is the Founder, Preserver, and Benefactor of families. Their existence, at first, depends on His will; so also, does their continuance. Should He withdraw from them His all supporting hand, their domestic connection would be dissolved. All the blessings they enjoy as families, whether temporal or spiritual, flow from the Father of mercies. He is their kind and munificent Benefactor. And should they not render the full homage of their hearts to Him, from whom they derived their existence, on whom they constantly depend, and from whom they receive every good and perfect gift, which they enjoy? Yes; propriety and gratitude demand it.

The principal design, in the establishment of families, is another argument for Family Religion. They were

instituted, that God might seek a seed to serve Him and thus promote His own glory; and, that religion might be transmitted from generation to generation, and extended throughout the earth. In order to this, religion in families must be maintained.

The duty of Family Religion may, also, be argued from the personal benefit, which is derived from it. Religion is the one thing needful—the pearl of great price. It restrains from those vices which are ruinous to the soul, subdues rebellious dispositions and passions, quiets the troubled conscience, removes the bitterness of affliction, consoles the distressed, delivers from eternal wretchedness, and prepares for eternal glory. It places its possessor under the immediate guardianship of God. How vastly important, then, is Family Religion, which is a great means of promoting piety in households! In families, where the Scriptures are devoutly read, suitable religious instructions given, and prayers and praises, solemnly offered, the consequence must be happy. In such little worshipping assemblies, husbands and wives, parents and children, brothers and sisters pray for each other. Here oblations are presented with union, interest and delight. Were Family Religion thus observed, would not heads of families be more careful to ‘abstain from all appearance of evil?’ would they not suppress the turbulence of passion, and walk more in the fear of the Lord? and would not those under their care experience salutary effects? The language of family devotion is to all concerned in it, “There is a God;—There is a spiritual world;—There is a life to come.” It tends to promote obedience in children, fidelity in domestics, and propriety of conduct in all.—Besides, it is an appointed means of obtaining the blessings of Heaven. God will hear, and answer the prayers of pious families. Speaking of family worship, Dr. Scott remarks: “On this I look back with

peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and bringing down on my children the blessings, which God has graciously bestowed upon them." His son adds "I am persuaded, that to this very much is to be traced not only the blessing of God, which has descended on his own family, but the further striking and important fact, that in very few instances has a servant or a young person, or indeed any person passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle."* Mr. Gurnal observes, "The family is the nursery of the church. If the nursery be neglected, what in time will become of the gardens and the orchards."

The privilege of Family Religion, is another inducement to its observance. "How great the privilege," says President Davies, "to hold a daily intercourse with Heaven in our dwellings! to have our houses converted into temples for that adorable Deity, whom the heavens, and the heaven of heavens cannot contain! to mention our domestic wants before Him with the encouraging hope of a supply! to vent the overflowings of gratitude! to spread the savor of His knowledge, and talk of Him, whom angels celebrate upon their golden harps in anthems of praise! and to have our families devoted to Him, while others live estranged from the God of their lives!"

The Scriptures, also, most fully and explicitly inculcate by example and precept, this highly important duty. The examples of the good and great, recorded in the Scriptures with divine approbation, have all the force of a command. They prove the will of Jehovah, and his will is a law. Consequently, all the examples of family devotion, mentioned in the Sacred Oracles with com-

* See Dr. Scott's Life.

mendation, are virtually precepts, and lay us under obligation to discharge the duties they enforce. Abel offered sacrifices unto God, and, most probably, for his family. The Patriarchs Abraham, Isaac, and Jacob, wherever, in their pilgrimages, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord. Joshua resolved, that, as for him and his family they would serve the Lord. Job practised family worship. "He sent and sanctified his children, and rose up early in the morning, and offered burnt-offerings according to the number of them all. Thus did Job continually." David, having spent the day, in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting burnt-offerings and peace-offerings before the Lord, returned, at night, to bless his house-hold, that is, to pray for a blessing upon his family, or to attend upon family devotion. Cornelius the Centurion, it is said, "feared God with all his house," meaning, worshipped him with his family. The apostle speaks, in his epistles, of churches in private houses. By this phrase he means religious families, or families where religious services were observed. In the Lord's prayer, we have an explicit command for family devotion. "After this manner, therefore, pray ye: Our Father who art in heaven." The form of prayer is plural.* It must, therefore, mean social prayer, and if social, then family prayer, for a family is the most proper society to engage in this devotion. Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch in the

* When secret prayer is commanded, which is always individual prayer, the singular form is used, "When thou prayest enter into thy closet."

same with thanksgiving." The subject upon which he was speaking, and the manner of his speaking, lead us to conclude he meant family prayer. In his epistle to the Ephesians, he enjoins it, as a duty, to "pray always with all prayer," that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction. The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and christian obedience, that their "prayers be not hindered"—that nothing may occur to indispose them to social or family devotion.—Further, the imprecation of an inspired prophet "O Lord! pour out thy fury—upon the families, that call not on thy name" is equivalent to a denunciation. And this denunciation against those, who neglect family worship, implies a precept for its observance.

Such are the arguments in favor of Family Religion, derived from the light of nature, and the Sacred Scriptures. And are they not full and explicit? Are they not sufficient to convince all candid persons, that every house ought to be a temple, sacred to Jehovah and the duties of devotion; and that every head of a family ought to be as a king and priest in his own household, making with them a little congregation for divine services?

We proceed, Secondly, to point out the time for the observance of Family Religion, and the duties included in it.

We are commanded to "pray without ceasing;"—to "continue instant in prayer;"—to "pray always and faint not;"—and, "in every thing by prayer and supplication with thanksgiving, to let our requests be made known unto God." The spirit of these texts of Scripture may be applied, in a very great degree, to family prayer.

This, then, should be frequent. The Psalmist, in addressing God, says, "Every day will I praise thee;"—"I daily perform my vows;"—"I cry unto thee daily." And the Saviour has taught us to pray daily, in his prescribed form of prayer unto his disciples. "After this manner," says he, "pray ye: Our Father, who art in heaven!—give us this day our daily bread." Prayer, therefore, is to be offered, day by day. And the mode of expression proves, that the prayer here intended is social or family prayer. If family prayer, then, is to be made frequently, and daily, no better time can be assigned for its observance, than morning and evening. These seasons are pointed out by the natural succession of day and night. They occur at suitable intervals, and terminate, alternately, repose and labor. At the opening and closing of every revolving day, families are convened, the world around them is still, and every thing is favorable to devotion. As we rise from our beds, the objects of God's care, and the monuments of his mercy, how suitable that our hearts should ascend in thankful acknowledgments to Him, who sustained, and protected us during the defenceless hours of the night, and who gave refreshing sleep to our eyes, and grateful slumbers to our eyelids! We should, also, commit ourselves, for the day, to Him, who watches over all, and implore support, protection, guidance, and success in all our lawful undertakings. And, as the day should begin, so it should end with prayer. How proper in tranquil silent evening, the pleasures, cares, and toils of the day all passed, to acknowledge, with gratitude, the arm which has sustained us in our weakness, the wisdom, which has guided us amid all dangers, and the goodness which has supplied our returning wants!—to confess and bewail our sins and demerits!—to supplicate pardon and the blessings we need!—and to commend ourselves during the silent watches of the night, to the care of the great

Shepherd of Israel, who never slumbers, nor sleeps! How reasonable, it is, then, that we should seek him, who "turneth the shadow of death into the morning, and maketh the day dark with night!"—that the family altar should blaze with morning and evening offerings, and that heartfelt devotion should kindle the flame!

In accordance with reason, the Scriptures designate morning and evening, as the proper seasons for family devotion. Under the Mosaic dispensation, morning and evening sacrifices were offered, accompanied with prayer. To this, undoubtedly, the Psalmist refers, when he says, "Let my prayer be set forth before Thee as incense!" (this was the morning offering) "and the lifting up of my hands as the evening sacrifice." It was the appointed duty of the Levites under the Law to stand, morning and evening, and thank, and praise God. Job offered morning sacrifices for his family. David says, "My voice shalt Thou hear in the morning, O Lord! in the morning will I direct my prayer unto Thee. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving-kindness in the morning, and thy faithfulness every night." And he resolves, "Evening and morning, will I pray and cry aloud." Daniel prayed at the time of the evening sacrifice. After the dispensation of Moses was abrogated, and the Christian dispensation was introduced, the continual sacrifice, which was morning and evening, was still observed. The apostles and primitive Christians were daily in the temple, praising and blessing God. The third and ninth hours were the times, at which they assembled. To these stated seasons, Paul alluded in his directions to "pray always;"—to "pray without ceasing;" and to "offer the sacrifice of prayer continually."—Thus, it fully appears to be the indispensable duty of every family to observe, ordinarily, family prayer, morning and evening.

Antecedent to family prayers, should be the reading of the Scriptures. This duty has been lamentably neglected. And this is one great reason, why ignorance on divine subjects, and impiety, prevail so alarmingly, in the present generation. It was not so in the days of our fathers. Then the Bible was read, morning and evening, and then a seed was trained up to serve God. "That the soul be without knowledge, it is not good." Ignorance is surely not conducive to piety or devotion. Previously to reading the Scriptures, it may be well to offer a short prayer, that God would "open our eyes, that we might behold wondrous things out of His law" and that he would enable us to "receive, with meekness, the ingrafted word, which is able to save our souls." The Scriptures should be read in course, that regularity in reading may be maintained, and that the family, from day to day, may know what portion of Scripture is to be read. In reading the Scriptures, we should consider ourselves as holding a conference with the Divine Being. Herein we inquire after God and His will; and He reveals Himself and his will to us. The practice of reading the Bible will be found useful, as it creates a respect for the word of God, prepares the mind for devotional exercises, edifies Christians, and may be the means of converting sinners.*

Psalmody is the natural language of the heart, and seems to be a proper part of family devotion. This was practised in the days of the primitive church, and in the

*Archbishop Tillotson, who was no enthusiast in religion, speaks thus decidedly on this subject. "The principal part of family religion is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all."

days of our pious forefathers. Then the voice of rejoicing and salvation in song was in the tabernacles of the righteous. Singing the praises of the Lord is a pleasing, and useful part of religious worship, and the most proper method of expressing thanks. The Most High knowing the constitution of our nature, has wisely instituted psalmody, that the melody of the voice may affect the heart, and elevate the thoughts. Hence the apostle exhorts Christians to "teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord." Paul and Silas prayed, and sang praises to God, when they alone worshipped together in prison. Family worship must be defective, where holy melody is altogether neglected. Pleasant, therefore, is the consideration, that the religious public is waking up, both in sentiment and practise, in some good measure, to this subject. And, as religion advances in its true spirit and lustre, no doubt the singing of sacred song will prevail in family devotion. Let it not be said, that most families cannot unite in this heavenly exercise. If this be true, it is not owing, generally, to a defect in natural powers, but to a defect in education and application. Were proper exertion made, but few would be unable to sing in the devotions of family worship. President Edwards the younger, justly observes: "As it is the command of God, that all should sing, so all should make conscience of learning to sing, as it is a thing, that cannot be decently performed at all without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." Let those who are wilfully dumb in God's praises duly consider this observation.

Religious instruction is a part of Family Religion proper to be attended to, morning and evening, especially

on the Sabbath. Every Master of a family should set his house in order, and be in it what a preacher is in the pulpit. He should give instruction respecting the doctrines, duties, graces, and ordinances of the gospel. - The Israelites were expressly required to instruct their families. "These words, which I command thee, saith the Lord, shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They were commanded to teach their children particularly the nature and design of the Passover. And David in the seventy-eight Psalm, considers it the duty of parents to teach their children, from generation to generation, the wonderful works of God. Elsewhere, they are commanded to "bring up their children in the nurture and admonition of the Lord," and to "train them up (catechise them) in the way they should go." In the religious education of children, it is not only important, that they should be taught to read the Bible, but they should commit to memory the most important portions of it, such as the Lord's Prayer, the Ten Commandments, some of the Psalms of David, and passages respecting the birth, life and death of Christ; and that they may be assisted clearly to understand its doctrines and duties, they should be taught catechisms, containing the fundamental principles of our holy religion, accompanied with Scripture proofs. Catechetical instruction is profitable, as it gives just and precise definitions of sacred truth, which the memory can easily retain, and which may serve as a basis, on which to raise the superstructure of divine knowledge. The pious Mr. Baxter said some years before his death, that he "esteemed catechising to be so necessary and useful, that he would be contented to spend the remaining part

of his life in that work, though he should do nothing else." Too much exertion cannot be made to instil into the minds of the rising generation, the truths of Christianity. It was a true observation of Calvin, "If we would have the church flourish, we must begin in the good instruction of children."

Speaking of the low state of religion in the English Church in his day, Bishop Beveridge, in his "Private Thoughts," remarks: "This," (meaning the neglect of catechetical instruction,) "therefore, being the great cause of that shameful decay of the Christian religion, that is so visible among us, we can never expect to see it repaired, unless the great duty of catechising be revived, and the laws that are made about it, be strictly observed all the kingdom over; as most certainly they ought to be, not only as they are the laws both of the Church and the State, under which we live, but likewise for that they are grounded upon the word of God Himself, who expressly commands the same thing by His apostle, saying, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition" (the catechising, or putting of them in mind,) "of the Lord." In reciting catechisms, children should be taught never to repeat them in such a manner, as bespeaks an unconsciousness of their holy nature. They should, too, be taught them with explanatory remarks and illustrations.

Another part of Family Religion is acknowledging God at our tables. To supplicate His blessing upon the provisions we receive and to express sentiments of gratitude to Him upon their reception, is reasonable, becoming, and according to Scripture. It is as proper thus to acknowledge God at one meal as another; and it should be done at every formal refreshment, whether in the morning, at noon, or in the evening. And uniform-

ity, in this practice, is very desirable. Grace at meals is practised, more or less, in most nations. Even the heathen, it is said, make libations to their gods at their refreshments. Our blessed Saviour and His disciples, when they ate, gave thanks, or blessed the provisions, that is, prayed for a blessing to attend them. Paul, when in the perils of the deep, asked a blessing on the food, before he, and those who were with him, partook of it. And saith God, "Ye shall eat in plenty and be satisfied and praise the name of the Lord your God;—when thou hast eaten, and art full, then thou shalt bless the Lord thy God." Says the apostle, "God created meats to be received with thanksgiving of them, which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

We will now, Thirdly, consider the manner, in which Family Religion should be observed.

The good effects resulting from religious worship in the family, depend very much upon the manner in which it is conducted. As "the preparations of the heart in man, and the answer of the tongue are from the Lord;" so divine assistance should be sought in all our attempts to worship Him. Our services must be offered from the heart. If we draw near to God with our mouths, and with our lips do honor Him, while our hearts are far from Him, vain indeed will be our worship. The directions of Scripture on this subject are, "pray in the spirit;" "lift up your heart with your hands unto God in the heavens." There must be pious sincerity. It is the fervent or inwrought prayer of a righteous man, that availeth much. We must pour forth our souls in devout aspirations. If we pray otherwise, our prayers will not only be heartless, but fruitless.

Family worship should be observed with solemnity and decency of manner, with deliberation, distinctness, and

audibleness of utterance, and with propriety and pertinency in language, in those who conduct the services. All gloominess and austerity in looks or appearance, should be carefully avoided. Our minds should be composed and abstracted from the world. The injunction of Solomon should be remembered: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Job sent and sanctified his children, before family sacrifices were offered. Some preparation of this nature is requisite, for a suitable performance of family devotion. Indeed, how can we pray, when our thoughts are roving to the ends of the earth, and our affections are chained down to the vanities of time and sense! Before religious services commence, the family should all be present, and every thing in suitable readiness. During the time of service there should be no noise or disturbance. A solemn awe should pervade the minds of all.

Family worship should be observed, uniformly and seasonably. All unnecessary omissions are improper and have a bad tendency. They will in time generate a carelessness and indifference in regard to such services. Evening prayers should be attended to before any of the family retire, or, by reason of dulness, become unfit for worship. Long services should be avoided, for where weariness begins, devotion ends. We should never like the Scribes and Pharisees, use vain repetitions, or think to be heard for our much speaking. Services, which are tedious, will not be profitable. We ought, therefore, in some measure to consult the feelings of those who worship with us. Prayer should ever be appropriate, and accommodated to the state of the household.

The postures, adopted in prayer, which are dictated by the light of nature and divine revelation, are standing, kneeling, and prostration. Prostration is practised

only when a person is under the deepest sense of sin, humiliation, and self abasement, and seems to be best adapted to secret prayer. Kneeling and standing are the most proper postures. Both of these are spoken of with approbation in the Word of God. Neither of them is made absolutely necessary, to the exclusion of the other. It is generally proper, therefore, to conform to the usage of those Christians, with whom we worship. If any preference is to be given, it should be to kneeling, rather than standing.

It now remains, Fourthly, to notice some excuses, which are made for the neglect of Family Religion.

The general neglect of this duty is sometimes offered as an excuse for omitting it. We regret that we are compelled to acknowledge, that Family Religion is comparatively but little observed. How many prayerless families in every place!—families which call not, as families, upon the name of God, and which, therefore, stand exposed to the denunciations of Heaven! Most solemn thought! The neglect of this duty to so great a degree is a lamentable and an alarming consideration. It is a reproach upon our age. But is this neglect an excuse for not observing it? Because others neglect family worship, I may; because others sin, I may. This is all the force of the excuse. Joshua reasoned not in this manner. Let others do what they would, he resolved that as for him and his house, they would serve the Lord. And this ought to be the resolution of every head of a family. The neglect of this duty ought to awaken in every breast a holy zeal to promote its observance.—But, blessed be God! this neglect is not universal. There are some families, which are distinguished by the practice of family worship, and which, like faithful Daniel, fear not the reproach and contempt of the world. And the Lord will declare, I know them; I hearken and hear, and a book of remembrance is

written before Me for them that fear Me, and that think upon My name.

Multiplicity of engagements is presented by some as an excuse, for the neglect of Family Religion. How vain an excuse! The whole business of this life, is to prepare for the life to come. And is there no time to perform it? There is time enough to do all things necessary, appertaining to this life, and for vain amusements and pleasures, and for acquiring a superabundance of this world's goods; and yet there is no time to prepare for eternity! A heart to pray is wanting more than time to pray. They, who wish and desire this service, will find time to perform it. There is no well regulated family, which cannot be called together, for half an hour, before the business and pleasures of the day commence, and after they close, to address, in prayer, the Author of their being and blessings.

Inability to perform the duty of Family Religion is at times alleged as a reason for not observing it. In obviating this objection, let it be remarked, that if the heart be rightly disposed, a person does not need any uncommon ability to discharge the duties of Family Religion, in a decent and edifying manner. The heart of a good man will teach his mouth wisdom, and add knowledge to his lips, and, out of the abundance of his heart, his mouth will speak. And if it speak naturally, and, in the main, properly, it is enough. The plainest and simplest language, addressed to the Majesty of heaven, appears far preferable to labored, pompous, and artificial expressions. If a man really wants and desires, he can make his wants and desires known. The famishing can ask for food. The beggar can plead with importunity and fervor. The criminal, under sentence of death, is eloquent for life. The publican's prayer, "God be merciful to me a sinner," uttered by a humble soul, will avail more, than an hour's elegant speech of one, like the

boasting Pharisee. Besides, if necessary, much assistance may be derived from the Bible, that inexhaustible store-house of the richest materials for prayer. Here may be found the most proper sentiments, and the most expressive language on this subject. The Psalms of David, which excel all other writings in exciting devout emotions, and the prophecies of Isaiah, with the Gospels and Epistles should be particularly consulted. Help may be obtained, too, from books of devotion, containing a great variety of excellent forms of prayer, written for families, as well as for individuals.* If a person does, in this manner, covet earnestly the best gifts, he will be enabled, to good acceptance, to lead in family devotions. By resolution and perseverance in a right way hundreds have overcome their embarrassments.

Other reasons have been offered for the neglect of family worship; but they are too frivolous to be named or answered. They are excuses, rather than reasons, and arise from disinclination of heart to the duty. Persons of reflection, candor, and ardent piety will never make them.

We cannot conclude this subject without a direct appeal to those who are heads of families. Reader! are you the head of a family, how do you feel, and how will you act, in consideration of the vastly important duty of Family Religion? Will you not suffer your house to be a temple

* "Extemporary prayer," says Dr. Scott, "is far better for domestic worship, than any forms can be, both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives to be remembered in our prayers; and also as giving scope to more enlargement in intercession, according to occurring events, for all sorts and conditions of men." But the practice of reading prayers in family worship is to be commended where this important duty would otherwise be neglected.

of the living God, and allow the grateful incense of worship to ascend to heaven, morning and evening from the family altar? Will you not commence and close the day with the most excellent, pleasurable, and heavenly services of Family Religion? Or will you expose yourself and family to the alarming denunciation, and everlasting displeasure of the Most High? O! be entreated by the authority of the great God, by the comfort and salvation of your own soul, and of the souls committed to your care, and by the best interests of religion, to adopt the pious resolution of Joshua, "As for me and my house we will serve the Lord." Morning and evening, read the Word of God, instruct your household in the great principles of Christianity, and offer unto your Father in Heaven the grateful tribute of prayer and praise. Mr Henry observes "They who daily pray in their houses do well; they that not only pray, but read the Scriptures, do better; but they do best of all, who not only pray, and read the Scriptures, but sing the praises of God." In the entreaty we make we plead not only for the happiness of yourselves and families but for that of the present and future generations;—we plead for the prosperity of Zion and the world. Let these weighty motives constrain you to discharge this delightful, this profitable, this imperious duty. Happy, thrice happy the family, where God's Word is read, where suitable instructions are given, and where prayer and praise are wont to be offered. God loveth, and will bless the dwellings of Jacob.

ASSISTANT TO FAMILY RELIGION.

PART II.

A SYSTEM OF NATURAL AND REVEALED RELIGION IN THE FORM OF QUESTION AND ANSWER, ACCOMPANIED WITH SCRIPTURE PROOFS, IN THIRTY-TWO CHAPTERS.

CHAPTER I.

*Existence and Character of God, and the moral Condition and Duties of Man, as manifested by the Light of Nature.**

Question 1. How does it appear, that there is a God?

Answer. From our own existence, and from what is seen existing around us. (a)

(a) Heb. iii. 4. For every house is builded by some man; but he that built all things is God. Ps. cxxxix. 14. I will praise thee, for I am fearfully and wonderfully made. Ps. xix. 1—3. The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.—Rom. i. 19, 20. Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. ii. 15. Which shew the work of the law written on their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. *It seems to be implied here, that man without revelation, holds himself instinctively accountable to his Maker and Judge.*

* By the light of nature is meant the instruction respecting doctrine and duty, which we may obtain by the right use of our intellectual and moral faculties in con-

Q. 2. How do these things prove the being of God?

A. By their very existence, and by the design discoverable in them. 1. By their very existence. The visible universe is ever changing, and is, therefore, not eternal; for that which is eternal, is self-existent, and that which is self-existent is necessarily existent and hence admits of no change in kind or degree. All things, then, which are seen, began to exist. Consequently, they either created themselves, came into existence by chance, or were created by some other being. But self-creation is a contradiction; for it supposes, that a being can act before it exists, or that an effect is the cause of itself. Creation by chance is absurd; for to say, that a thing is produced, and yet that there is no cause of its production, is to say, that something is effected, when it is effected by nothing, that is, not effected at all. All things, then, which do appear, must have been created by some other being. And the being who created all these things is God. 2. The design, discoverable in the constitution, regularity, harmony, and government of the visible universe, proves the existence of God. Design implies a designer, and this designer must exist before the things designed. Consequently, the design, manifest in all things existing around us, proves a designer; and this designer is God.

Q. 3. What does the light of nature teach concerning the perfections of God?

A. It teaches His self-existence, eternity, immutability, omnipotence, independence, omnipresence, omniscience, unity, goodness, and wisdom.*

Q. 4. What relation does God sustain to man as discoverable by the light of nature?

A. The relation of Creator, Preserver, Proprietor Benefactor, Lawgiver, Governor, and Disposer.

Considering the being and perfections of God, and the relation we sustain to Him, and to one another, as manifested by the works of creation and providence;—or the knowledge of doctrine and duty, which we may acquire in all ways except by special revelation. It is to be observed, however, that the light of nature is, for the most part, in Christian lands so blended with the light of revelation, that it can hardly be considered separately and simply by itself.

* It is not certain, that the unity or the perfect goodness and wisdom of God would ever have been discovered by the human mind in its present depraved state without the light of revelation. For a full consideration of the perfections of God, the reader is referred to Chapter III.

Q. 5. Are all men every where under indispensable obligations to believe in the being of God?

A. They are. The evidence which he has afforded them of His existence, by the light of nature, binds them to this duty. Consequently, atheism, or the disbelief of God in any, even in the heathen, is fearfully criminal; because it rejects the instructions, and discredits the testimony of God Himself, in the works of His hands. (*b*)

Q. 6. Are mankind naturally prone to reject the evidence of God's existence?

A. They are, as appears from experience and observation. (*c*)

Q. 7. Whence does this proneness arise?

A. From the depravity of their hearts. This is the only reason why any in Pagan, Mohamedan, or Christian countries are Atheists. (*d*)

Q. 8. Is belief in the existence of God an essential doctrine of religion?

A. It is the very first and fundamental principle of all true religion. (*e*)

Q. 9. Is it important to have just views of God?

A. It is highly important: for without them, we shall naturally and necessarily be led astray in respect to our religious sentiments and practices. (*f*)

(*b*) Rom. i. 20, 21. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(*c*) Rom. i. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—Ps. lxxxii. 5. They know not, neither will they understand; they walk on in darkness.—Job xxi. 14, 15. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have, if we pray unto him!

(*d*) Ps. xiv. 1. The fool hath said in his heart, There is no God.—Ps. x. 4. The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.

(*e*) Heb. xi. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(*f*) John iv. 24. God is a spirit, and they that worship him must worship him in spirit and in truth.—Rom. i. 22—25. Professing themselves to be wise, they became fools; and changed the glory of the in-

Q. 10. What duties does the light of nature teach, as incumbent on man?

A. It teaches his duty of loving, obeying, serving, worshipping, and delighting in God; and many of his duties towards his fellow creatures. (*g*)

Q. 11. Does the light of nature teach that mankind are in a sinful state?

A. It does. When man's conduct is compared with his duty, as made known by the works of creation and providence, conscience points out his transgressions. (*g*)

Q. 12. Does the light of nature furnish an adequate relief for man in the unhappiness of his sinful state?

A. It does not. While by it we discover the sinfulness of our condition, we learn nothing of the way of pardon and salvation.

CHAPTER II.

Sacred Scriptures.

Q. 1. What is meant by the Sacred Scriptures?

A. God's successive written revelations to mankind, or the Holy Bible, containing the books of the Old and New Testaments, given by inspiration of God. (*a*)

Q. 2. What books are included in the Old Testament?

A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1

corruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.—Ps. i. 21. Thou thoughtest that I was altogether such an one as thyself.

(*g*) Rom. ii. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

(*a*) Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—2 Tim. iii. 16. All scripture is given by inspiration of God.

Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Q. 3. What books are included in the New Testament?

A. Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

Q. 4. Are the books commonly called the Apocrypha, which are sometimes appended to the Old Testament, divinely inspired? or are they any part of the Sacred Canon?

A. There is no evidence, that they are; but there is much evidence, that they are not. 1. The authors of them do not pretend to be inspired. 2. They neither agree with themselves, nor with the Holy Scriptures. 3. The Jews never acknowledged them to be of Divine authority, as they were written after the days of Malachi, with whom the spirit of prophecy ceased, as they universally believed. 4. They are never quoted by Christ and His apostles. 5. They were never in the first ages of the Christian church, received as canonical Scripture.

Q. 5. How are the books of the Apocrypha to be regarded?

A. Simply as human writings, containing some truths and facts important to be known. They are of some use also in illustrating Hebrew modes and customs and idioms of speech.

Q. 6. By whom were the first five books of the Old Testament, sometimes termed the Pentateuch, written?

A. By Moses. Hence he is called the Law-giver of Israel.

Q. 7. In what language were the Sacred Scriptures at first written?

A. The Old Testament was principally written in Hebrew, and the New Testament in Greek.

Q. 8. What is meant by the Septuagint?

A. The translation of the Old Testament into Greek, as is supposed, by seventy-two interpreters or translators. They are usually called the Seventy, as that is a full or round number.

Q. 9 When was the common English version of the Bible made?

A. More than two hundred years ago, in the reign of James I, king of England. Fifty-four of the most learned men of the realm were appointed to this service. Forty-seven only engaged in the work; and, after five or six years' labor, the present translation was published in 1611.

Q. 10. Why are some words in the present English translation of the Bible printed in italics?

A. Not because they are more emphatic, as words printed in italic are in other English books; but because there are no words for them in the original language. They are designed to supply an elipsis, or what is wanting, in the original.

Q. 11. Have the Sacred Scriptures been published in any languages besides the Hebrew, Greek, and English?

A. They have in many, both ancient and modern. By the benevolent exertions of the different Bible Societies in the present day, the Scriptures have been translated into more than a hundred and fifty languages and dialects, and been published; and they will, no doubt, through the Divine assistance, be soon translated into all languages under heaven, and be published, and be distributed among all people.

Q. 12. Was it desirable and necessary, that God should make to mankind such a revelation as He has in the Sacred Scriptures?

A. It was, that He might assure them of a future state;—that He might set forth, in the most full, clear, and impressive manner, His perfections and their duty;—that He might enforce their obedience to Him by the most powerful motives;—and, especially, that He might make known to them the riches of His grace in salvation by Jesus Christ. (*b*)

(*b*) 2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life

Q. 13. What is meant by the inspiration of the Sacred Scriptures?

A. By it is meant, that the sacred writers were moved, directed, and assisted by God what to write, how to write and when to write; so that they did write exactly, and in all respects, as they were moved, or borne on, by the Holy Ghost.

Q. 14. How does it appear that the sacred writers were possessed of an inspiration of this nature, sometimes called plenary inspiration?

A. From the fact, that they could not have delivered to the world what they did as a divine revelation, with confidence and safety to themselves, unless they had been conscious of their own inspiration, and they could not have been conscious of their own inspiration, unless they had been thus inspired;—that they could not have written what they did respecting God and Jesus Christ, angels and men, time and eternity, heaven and hell, unless they had been thus inspired;—and that they profess to have been thus inspired. The patriarchs and Moses, Samuel and David and the prophets had special communications with God, and received instructions directly from Him. Christ and His apostles quote the Old Testament in all its several parts as the word of God. Christ assured His disciples the night before His crucifixion, that the Holy Spirit or Comforter should be their Teacher and Guide, and should lead them into all truth, and bring all things to their remembrance, which He had communicated to them in conversation. Accordingly, in consequence of the Spirit's influence, they spake with tongues, and every

and immortality to light through the gospel.—2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Cor. v. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.—Heb. xi. 26. Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.—Luke ii. 10, 11. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

where claimed, and were understood to claim, to be the inspired messengers of God to their fellow men. (c)

Q. 15. When it is said that the Scriptures were given by Divine inspiration, is it meant, that God spake and did all which is related in the Scriptures, or that every thing there written is true?

A. Certainly not. Many things, which are related in the Bible as spoken and done, were spoken and done by Satan and wicked men. The Tempter spake falsely to our first parents, and the three friends of Job uttered what was not true concerning God. The incorrect opinions of good men, as well as their failings, are often told in the Scriptures; and we are to judge of their opinions, conduct and sayings, and to receive as correct only what the Scriptures approve. But for our instruction and warning, encouragement and spiritual improvement, God directed the sacred Penmen to record what is written in the Holy Oracles. It may be remarked that there is a distinction between what is true historically, and what is true in itself. What the Bible relates is all true historically, but not all true in every respect. (d)

Q. 16. What is the evidence that the Bible is a revelation from God?

(c) 2 Tim. iii. 16. All scripture is given by inspiration of God.—2 Pet. i. 20, 21. Knowing this first, that no prophecy is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—1 Cor. ii. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—Gal. j. 11, 12. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ.—Rev. i. 1, 2. The revelation of Jesus Christ, which God gave unto him, to show unto his servants, things which must shortly come to pass, and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

(d) Gen. iii. 2—5. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat, thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.—Joh. xlii. 8, 9. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye

A. There is evidence from history;—from the miracles recorded in it, wrought in the presence of competent witnesses;—from its prophecies and their fulfilment;—from the unrivalled sublimity of its language, the nature and harmony of its doctrines, and the perfect purity of its precepts;—from the glorious effects it has produced upon the hearts and lives of multitudes;—from the sacred character of its writers;—from the propagation of Christianity;—and from the analogy there is between natural and revealed religion. 1. All history, so far as it speaks on the subject, declares that the different parts of the Bible, ever since their existence (and some parts of it are the most ancient of writings), have purported to be a revelation from God, and that they have been acknowledged to be such by almost all people in all ages wheresoever the true religion has prevailed. The account of many things, which took place in the early periods of the world, given by the sacred Penmen, is corroborated by the most renowned Pagan writers of the highest antiquity. This coincidence between sacred and profane history is an evidence in favor of the truth, and consequently of the Divine origin of the Scriptures. 2. A miracle, in a theological sense, is an effect, varying from the stated course or laws of nature, wrought by the interposition of God Himself in attestation of some divine truth, or of the authority of some divine Messenger or Teacher. Consequently, the miracles performed by Moses and the Prophets, Christ and his Apostles, demonstrate, that the hand of God was with them, and that what they wrote as a revelation was of divine origin. (e) 3. Foreknowledge belongs to God

have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite, went and did according as the Lord commanded them: and the Lord also accepted Job.

(e) Ex. xiv. 16, 21. But lift thou up thy rod, and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.—2 Kings ii. 8. And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.—Mat. iv. 23, 24. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went

alone. He, therefore, who foreknows or foretells events, must be God, or some person whom He has inspired. Consequently, the prophecies mentioned in the Scriptures, some of them uttered and written thousands of years ago, which have been fulfilled, and are now fulfilling, with perfect exactness, are a main pillar in supporting their Divine origin, and do incontrovertibly prove them to be a message from Jehovah to man. (f) 4. The sub-

throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.—Acts v. 12. And by the hands of the apostles were many signs and wonders wrought among the people.—Heb. ii. 4. God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will.—Luke viii. 24. And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.—John xi. 43, 44. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.—Acts v. 15, 16. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

(f) Gen. xvi. 12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.—*This prophecy respects Ishmael and his descendants, the Arabs, and in them it is exactly fulfilled.*—Hos. iii. 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.—Deut. xxviii. 37. And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee.—*The prophecies contained in these two verses, relate to the Jews, and in them they have been completely fulfilled.*—Is. liii. 7, 9. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth.—*An account of the accomplishment of this prediction is recorded in Mark xv. 3, 20, 27, 42, 43, 46.* And the chief priests accused him of many things but he answered nothing. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And with him they crucify two thieves; the one on

limity of the Scriptures surpasses that of all other writings; the instructions respecting God and Christ, angels and men, time and eternity, which they contain, are such as none but God could teach; their harmony is complete, though written by about thirty different persons, and at as many different times, and during a period of more than 1500 years, and without any previous concert; their holy requisitions of love to God and man are perfect, and according to godliness, and such as they never would have been, were they the uninspired productions of depraved men. The writings of Socrates and Plato, Cicero and Seneca, are mean compared with the Bible. Hence we conclude, that the Scriptures are not the work of men uninspired, but of men taught of the Holy Ghost.(g) 5. The effects of the Sacred Scriptures have been glorious and happy. The religion of the Bible has converted Atheists and Deists, Pagan philosophers and idolaters, Jewish infidels, and Christian moralists into pious and humble Christians. It has instructed the wise and the foolish, raised up the bowed down, solaced the mournful, reclaimed multitudes from vice and immoralities, and

his right hand and the other on his left. And now when the even was come (because it was the preparation, that is, the day before the sabbath), Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.—Matt. xxiv. 1, 2. And Jesus went out and departed from the temple; and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.—*This prediction was exactly and literally fulfilled within forty years after it was uttered. Jerusalem was destroyed, and her beautiful and magnificent temple was razed to the ground, and the plough made to pass through where it stood.*—Jer. xxviii. 9. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

(g) Gen. i. 3. And God said, Let there be light, and there was light.—Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Psalm xii. 6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

prepared them for heaven. And, were it universally believed and practised paradise would be restored on earth. Surely, then, this religion must have come from God.(h) 6. The writers of the Bible as is evident from the tenor of their writings were holy men, and, consequently, would never have written what they did not know to be true. It is also absurd to suppose that wicked men would have written the Bible, for it condemns them in all their vicious inclinations and practices. Hence we infer that the Bible was divinely inspired.(i) 7. The Christian religion is opposed by the lusts and corrupt passions of men. Against it have been combined wit, learning, and the sword. In the first three centuries of the Christian church, there were ten violent persecutions against Christianity. But it continues and spreads by a secret influence, which must be ascribed to the agency of Almighty God. The very existence of Christianity, after so much opposition as it has received, is an evidence that it was given by the inspiration of the Holy Ghost. Its origin then is divine.(j) 8. The light of nature, so far as it extends, perfectly coincides with the revelation of the Bible. The analogy between these two sources of instruction proves them to be from the same Author. And as God is the Author of the light of nature, so he must be of the Bible.(k)

(h) Psalm xix. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.—1 Cor. i. 21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.—Acts ii. 41. Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls.

(i) 2 Pet. i. 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

(j) 1 Cor. i. 26. Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty.—Acts ii. 47. And the Lord added to the church daily such as should be saved.—2 Cor. x. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

(k) Acts x. 34, 35. Then Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons; but in every nation

Such is the evidence in favor of the inspiration of the Sacred Scriptures. How plain, various, abundant, and conclusive! And all who have been inwardly taught by the Spirit, feel that it is so. The Bible must be the word of God.

Q. 17. Is the Bible a complete and infallible rule of faith and practice?

A. It is. Nothing is to be added or subtracted. Every thing necessary to be believed or practised in religion is here taught with Divine perfection, infallibility, and authority. All controversies in religion, decrees of councils, opinions of ancient and modern writers, the preaching of the gospel, and the sentiments of ministers and people, are to be tested by the Bible. This is the supreme judge in all matters of religion. There can be no appeal from Scripture to reason, for this would be to exalt man above God. This grand Protestant maxim should ever be embraced and maintained.(1)

Q. 18. Should the Old Testament, under the gospel dispensation, be received as a guide in matters of faith and practice, as well as the New?

A. Those parts of the Old Testament, which express the will of God in reference to moral duties, and which contain peculiarly gospel instruction, and also the devotional and prophetic parts of it, are always to be received in this light. But what is peculiar to the Mosaic

he that feareth Him and worketh righteousness is accepted with him.—Rom. ii. 26, 27. Therefore if the uncircumcision (*that is, the Gentiles or Heathen*) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature if it fulfil the law, judge thee, who by the letter and uncircumcision dost transgress the law?

(1) Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Is. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.—2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

or Jewish ritual, is not obligatory upon Christians, as this was abrogated upon the introduction of Christianity; though useful to show and illustrate human redemption and sanctification. Both the Old and New Testaments teach the same religious truths—the same God, the same Saviour, the same Holy Ghost, the same plan of mercy, the same repentance and faith, and the same future state of retribution. (*m*)

Q. 19. Ought the Scriptures to be possessed by all people?

A. They ought. The conduct of the Papists in withholding the Bible from the laity, and permitting the clergy only to possess it, is highly to be reprobated. (*n*)

Q. 20. Of what use is human reason in reference to the Scriptures?

A. Its use is to ascertain whether the Bible is the word of God, and also what are its contents, or what is its true meaning; and not to sit in judgment on the supposed correctness or incorrectness of mysterious truths, or of what in any case the Bible should mean, as though its plain and obvious meaning might be wrong.

Q. 21. Are all things in the Scriptures alike plain, and easy to be understood?

A. They are not. But the grand and essential truths of the Bible are so clearly taught that the sincere and diligent inquirer will not fail to discover them. They are sufficiently plain and intelligible to all capacities, whether they relate to faith or practice. (*o*)

(*m*) Matt. v. 17, 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.—2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

(*n*) John xvii. 17. Sanctify them through thy truth; thy word is truth. *To be sanctified by the truth we must possess and know the truth.*

(*o*) Is. xxxv. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness. The unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein.—John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.

Q. 22. Is it of importance what a man believes in religion?

A. It is of great importance. Our hearts and lives are much influenced by our faith. Besides, a man may be very sincere in a great error, perhaps a fatal one. Paul once sincerely opposed Christ and His cause, but for this very conduct, he calls himself a blasphemer, and a persecutor, and injurious. His sincerity did not make him right, nor excuse him for being wrong. He was still in the broad road to destruction. (*p*)

Q. 23. In what manner should the language of Scripture be used in conversation and writing?

A. It should always be used with reverence and sobriety; never be quoted in a profane manner, nor accommodated to trifling subjects. It is highly improper to use the words Lord, God, Christ, faith, heaven, hell, damn, damnation, vow, curse, and similar expressions, or words of like import, in a light and trivial way. It is not only unpolite and vulgar, but profane, and highly displeasing to God. (*q*)

(*p*) John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.—Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.—1 Tim. i. 13. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.—Prov. xvi. 25. There is a way that seemeth right unto a man, but the end thereof are the ways of death.—2 Pet. ii. 1, 2. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.—2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.

(*q*) Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Matt. v. 34—37. But I say unto you swear not at all, neither by heaven for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shall thou swear by thy head, for thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.—James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.—Matt. xii. 36. But I say un-

Q. 24. How should the Bible be regarded and treated?

A. It should be valued above all price, and understood in its plain and obvious sense; embraced firmly, meekly, and in its purity; perused and studied with reverence and gratitude, diligence and attention, faith and prayer, and carefully reduced to practice. To estimate lightly, to neglect, and thus to abuse the Bible, is to treat the messages of Heaven with contempt, to slight offered mercy, and to trifle with the interests of the soul and the solemnities of eternity.(r)

CHAPTER III.

Character of God, natural and moral, as revealed in the Sacred Scriptures.

Q. 1. What perfections, natural and moral, does God possess?

A. God, who is a pure spirit, that is, an immaterial being, possesses self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, unity,* goodness, wisdom,† holiness, justice, mercy, and truth.

to you, That every idle word, that man shall speak, they shall give account thereof in the day of judgment.

(r) Ps. xix. 8, 10. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.—Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.—John v. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

* Unity in God seems to be a mode of existence, rather than a perfection of His nature, though it has generally been considered a perfection.

† Wisdom, when applied to God, is frequently used as a natural perfection, and then consists merely of His omniscience; or it means His devising the most effectual methods for the accomplishment of his ends.

Q. 2. What is meant by the natural and what by the moral perfections of God?

A. By His natural perfections are meant those which do not involve moral character; and by His moral perfections are meant those which give character to Him as a moral being.

Q. 3. What are the natural perfections of God?

A. They are self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, and unity.

Q. 4. What are the moral perfections of God?

A. They are goodness, wisdom, holiness, justice, mercy, and truth.

Q. 5. What is meant by the self-existence of God? and how is it proved?

A. By His self-existence is meant, that He exists not by any extrinsic, relative, or accidental cause, but that He exists in and of Himself, in other words, that there is no reason or ground of His existence out of Himself.—That God is self-existent is evident from the fact, that He is the Author of all things, and that He Himself could not be created by any other being, but must be uncaused and eternal; and from the fact, that in Scripture, He is styled 'Jehovah,' 'I Am,' 'who is, who was, and who is to come.' These terms imply self-existence.(a)

Q. 6. What is meant by the eternity of God? and how is it proved?

A. By His eternity is meant His existence without beginning or end. There never was a time when He did not exist, and there never will be a time when He will not exist.—That God possesses this perfection, is manifest from His self-existence, and from the express declarations of the Holy Scriptures.(b)

(a) Ps. lxxiii. 18. That man may know that thou, whose name alone is Jehovah, art the Most High over all the earth.—Exod. iii. 14. And God said unto Moses, I Am that I Am. And he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.—Rev. i. 4. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne.

(b) Deut. xxxiii. 27. The eternal God is thy refuge, and underneath are the everlasting arms.—Ps. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Q. 7. What is meant by the immutability of God? and how is it proved?

A. By His immutability is meant His unchangeableness in His essence, perfections, purposes, promises, and threatenings.—This perfection of God is proved from His self-existence and eternity, from the unchanging order exhibited in the works of creation and providence, and from the Bible.(c)

Q. 8. What is meant by the omnipresence of God? and how is it proved?

A. By His omnipresence is meant His being ever present in all places throughout the universe. He is confined to no part, and excluded from no part.—This perfection of God may be argued from His other perfections, from His particular agency at all times in all parts of the universe, and from the Sacred Scriptures.(d)

Q. 9. What is meant by the omniscience of God? and how is it proved?

A. By His omniscience is meant His knowledge of all things without any limitation. His knowledge extends to all times, past, present, and future; and to all places, creatures, and events, distinctly, infallibly, and perpetually.—That God is possessed of this perfection, is evident from His purposes and designs; from His being the Creator, Preserver, and Governor, of all things; and from the express language of Scripture.(e)

Q. 10. What is meant by the omnipotence of God? and how is it proved?

(c) James i. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Ps. xxxiii. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

(d) Ps. cxxxix. 7—10. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

(e) 1 Sam. ii. 3. The Lord is a God of knowledge, and by him actions are weighed.—Ps. xciv. 9, 10. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?—Acts xv. 28. Known unto God are all his works from the beginning of the world.—1 Chron. xxviii. 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

A. By His omnipotence is meant His almighty power, His ability to do whatever, in the nature of things, is not impossible, or does not imply contradiction.—That God is thus powerful, is manifest from his creating, preserving, and governing the universe; and from the testimony of the Scriptures.^(f)

Q. 11. What is meant by the independence of God? and how is it proved?

A. By His independence is to be understood, that He does not depend for His existence, His perfections, or His blessedness, on any other being.—That He possesses this perfection, is evident from the consideration of His other perfections; and that He is above all things; and that they are entirely dependent on Him, and He, consequently, is independent of them; and that the Bible also teaches this perfection of God.^(g)

Q. 12. What is meant by the unity of God? and how is it proved?

A. By His unity is meant His oneness of essence or nature, in opposition to plurality of essence or nature. When it is said, God is one, the meaning is, that there is but one self-existent being.—The unity of God may be argued from His natural perfections, especially the infinity of them; from the unity of design discoverable in the works of creation and providence; from their being no necessity of more than one God; and from the explicit declarations of Scripture.^(h)

Q. 13. What is meant by the Goodness of God? how is it proved?

A. By His Goodness is meant a disposition to bestow upon all His creatures, both in time and in eternity, every blessing, which is proper and best for them, and which it is consistent for Him, in view of His own glory and the

(f) Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.—Matt. xix. 26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

(g) Eph. iv. 6. One God and Father of all, who is above all, and through all, and in you all.

(h) Deut. vi. 4. Hear, O Israel! the Lord our God is one Lord.—2 Kings xix. 15. And Hezekiah prayed before the Lord, and said, O Lord God of Israel which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth.

highest good of the universe, to bestow.—This perfection of God is proved from the works of creation and providence; and from the Bible.(i)

Q. 14. What is meant by the wisdom of God? and how is it proved?

A. Wisdom in God is partly a natural, and partly a moral perfection. It unites the omniscience and goodness of God in accomplishing the greatest good in the universe; or it consists in knowing and choosing the best ends, and in knowing, choosing, and adopting the best means for the accomplishment of them.—This perfection of God is proved from the Divine omniscience and goodness, from creation, providence and redemption; and from express declarations of Scripture.(j)

Q. 15. What is meant by the holiness of God? and how is it proved?

A. By His holiness is meant His perfect freedom from all sin—the perfect absolute purity and rectitude of His nature.—That God possesses this perfection, is evident from His works of creation and providence; from His treatment of all moral beings; and from the instructions of His word.(k)

Q. 16. What is meant by the justice of God? and how is it proved?

A. By His justice is meant a disposition to do no wrong to any, and a disposition to do right by every one, or the rendering unto all their due. It is remunerative and punitive, and is exercised in conferring rewards on the holy, and in inflicting punishment on the unholy, and respects the future state, as well as the present.—That God possesses this perfection, may be argued from His other perfections; from the displays of His justice in the moral world; and from the Scriptures.(l)

(i) Ps. cxix. 68. Thou art good, and doest good; teach me thy statutes.—Mat. xix. 17. There is none good but one, that is God.

(j) Rom. xvi. 27. To God only wise be glory through Jesus Christ forever. Amen.

(k) Isaiah i. 4. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger.—Lev. xix. 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy.

(l) Ps. cxix. 137. Righteous art thou, O Lord, and upright are thy judgments.—Deut. xxxii. 4. A God of truth, and without iniquity, just and right is he.

Q. 17. What is meant by the mercy of God? and how is it proved?

A. Mercy in God means a disposition to pity the miserable and to bestow good upon the ill-deserving.*

—That God possesses this perfection, we have abundant proof from the gift of His Son; from His forbearance with sinners; from His provision of the means of salvation; from His proffers of eternal happiness; and from express declarations of His word.(*m*)

Q. 18. What is meant by the truth of God? and how is it proved?

A. Truth in God means His perfect veracity of disposition, and the accordance of His declarations with the real state of things, His faithfulness in fulfilling His promises, in executing His threatenings, and in accomplishing His predictions.—This perfection of God may be proved from His other moral perfections; from His conduct, and from His word.(*n*)

Q. 19. Is God incomprehensible?

A. He is not so to Himself; but he is so to us. His incomprehensibility arises solely from our incapacity to comprehend Him. God is infinite; we are finite; and it is impossible that finite beings should comprehend the infinite God. He must, therefore, of necessity, be incomprehensible to us in His nature, purposes, and works.(*o*)

Q. 20. In what does the greatness of God consist?

A. In the infinitude of His perfections.

Q. 21. In what does the glory of God consist?

A. In his moral perfections. His natural perfections derive their real glory from His moral perfections,

(*m*) Eph. ii. 4, 5. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.—Ps. ciii. 13. As a father pitieth his children, so the Lord pitieth them that fear him.

(*n*) Num. xxiii. 19. God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

(*o*) Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?—Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out.

* Mercy is frequently used as synonymous with grace; though in their strict and natural sense these words differ. In this sense, mercy means good shown to the miserable, and grace, good shown to the ill deserving.

the former being exercised under the influence of the latter. (*p*)

CHAPTER IV.

Trinity.

Q. 1. What do the Scriptures teach with respect to the mode of the existence of God?

A. They teach, that there is one God, numerically one in essence, and that, in this one God, there is a three-fold subsistence or distinction, or three Persons, the Father, the Son, and the Holy Ghost, possessing numerically the same essence, and the same perfections. This mode of existence is peculiar to the great Jehovah. In the one self-existent Being, there is a something, which is the ground of His existing as a Trinity in unity. (*a*)

Q. 2. Why is the term person used in reference to the Trinity in the Godhead?

A. Because distinct personal attributes or properties, and acts, are ascribed to the Father, to the Son, and to

(*p*) Exod. xxxiii. 18, 19. And he said, I beseech thee show me thy glory. And he said, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

(*a*) Matt. xxviii. 19. Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—2 Thess. iii. 5. And the Lord direct your hearts unto the love of God, and into the patient waiting for Christ.—Gal. i. 7. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.—Gen. i. 26. And God said, Let us make man in our image, after our likeness.—Gen. iii. 22. And the Lord God said; Behold, the man is become as one of us to know good and evil.—Gen. xi. 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.—Isaiah vi. 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—Isaiah xlviii. 16. And now the Lord God and his Spirit hath sent me,

the Holy Ghost; and because the three personal pronouns I, Thou, and He are in Scripture applied to them. This lays the foundation for using the term, though its meaning, when applied to the Trinity, is not the same, in all respects, as when applied to men. But no better term can be found to convey our ideas of the threefold subsistence or distinction in the Godhead, and therefore it may and should be used.(b)

Q. 3. Is the doctrine of the Trinity taught in the Sacred Scriptures only?

A. It is—they only reveal it.

Q. 4. Are the Father, the Son, and the Holy Ghost, each, truly and essentially Divine?

A. They are. In the Scriptures, to each Person Divine names and titles are given, Divine attributes, prerogatives and works are ascribed, Divine offices are assigned, and Divine worship and honors are paid. Surely, then, the Father must be God,(c) the Son must be God.(d) and the Holy Ghost must be God.(e)

(b) John xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.—Heb. i. 8. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy Kingdom.

(c) Jude 1. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father.—John iv. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.—Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name.

(d) Isaiah ix. 6 For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—John i. 1. In the beginning was the word, and the word was with God, and the word was God.—John x. 13. I and my Father are one.—John xx. 28. And Thomas answered and said unto him, My Lord and my God.—Heb. i. 8. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.—1 John v. 20. And we know, that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.—Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.—Tit. ii. 13. Looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ.—Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and forever.—Matt. xxviii. 18. And Jesus came,

Q. 5. Is God one and three in the same sense?

A. He is not. God is three in personality, but one in essence or substance—three in one respect, but one in another. The three Persons in the Godhead do not constitute one Person, neither does the one God constitute three Gods: but the three Persons exist in one God, and the one God subsists in three Persons. God is really, as well as nominally, three in Person; but not in any such

and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. xviii. 20. For where two or three are gathered together in my name, there am I in the midst of them.—John xxi. 17. And he said unto him, Lord thou knowest all things, thou knowest that I love thee.—Heb. iii. 4. For every house is builded by some man, but he that built all things is God.—Col. i. 16, 17. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist.—John v. 23. That all men should honor the Son, even as they honor the Father.—Heb. i. 6. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.—Rev. v. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

(e) Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.—John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—2 Tim. iii. 16. All scripture is given by inspiration of God.—2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. vi. 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?—Luke xii. 12. For the Holy Ghost shall teach you in the same hour what ye ought to say.—1 Cor. ii. 10. For the Spirit searcheth all things, yea, the deep things of God.—Ps. cxxxix. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence?—Job xxvi. 13. By his Spirit he garnished the heavens.—Job xxxiii. 4. The Spirit of God hath made me.—*Elsewhere the Holy Ghost is called the Spirit of wisdom and knowledge, the Spirit of promise, the Spirit of power, the Spirit of holiness, and the Holy Spirit.*—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

sense as to be inconsistent with His being one in essence.(f)

Q. 6. May not the Trinity in the Godhead be illustrated by man, considering him, as some have considered him, a tripartite being, composed of body, the earthy part, the soul the animal or sensitive part, and the spirit the rational or immortal part?

A. Certainly not; for these three parts in man, supposed to be possessed by him, make but one person, and this one person can speak of himself only in the first person, unless by a figure of speech.

Q. 7. May this doctrine be explained by considering God as one Person, acting in three different characters, as Creator, Redeemer, and Sanctifier?

A. This theory cannot be admitted; for then the distinction in the Divine essence would be merely nominal, and not real. God could not then speak of Himself by the three personal pronouns. But we find the Father, the Son, and the Holy Ghost, speaking of each other as distinct Persons, and considering each other as distinct agents, having power to understand, to will, and to act.(g)

Q. 8. Are the three Persons in the Godhead separate, as well as distinct?

A. They are not. Things which are distinct are not always separate. This is the case with the soul and body of man, while he is alive in this world. This is the case with the faculties of the mind. They are distinct, but not separate. So it is in regard to the Persons in the Godhead.

Q. 9. Are the three Persons in the Godhead equal by nature?

A. They are the same in essence, and equal in every Divine perfection.(h)

(f) John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—2 Cor., xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(g) 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—John xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

(h) 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—

Q. 10. Is there a subordination among the Persons in the Trinity?

A. There is. The Scriptures represent the Holy Ghost as subordinate to the Father and the Son, and the Son as subordinate to the Father. But this is only a subordination of office, in reference to the different parts they take in the work of man's redemption. In their official capacity, the Son is obedient to the Father, and the Holy Ghost is obedient to the Father and the Son. This gives rise to all that is said in the Scriptures of the Holy Ghost, and much that is said of the Son, as unequal to the Father.⁽ⁱ⁾

Q. 11. Is the Son, the second Person in the Trinity, human as well as Divine?

A. He is. He possesses a true human body and soul, as well as a Divine nature. In Him, as a complex Person, the Divine and human-natures are united—so united, that they cannot be divided, so as to make entirely distinct separate agents; and yet the Godhead and manhood are not one Person by the conversion, or the intermixture of the two natures. The union of the Divinity and humanity of Christ is such, that each nature retains its properties entire, and yet both together constitute the Person of Christ. As we speak of man, sometimes in relation to his soul, and sometimes in relation to his body, and sometimes in relation to both as united, so the Scriptures speak of Christ's Divinity and humanity, and of both as united; and they sometimes attribute to the one what belongs to the other. The person of Christ is truly God and truly man. When in the Scriptures He is called by Divine appellatives, it is in reference to His Divinity; and when he is called by human appellatives, it is in reference to His humanity. If Christ does not possess two natures, the human and Divine, the Bible is inex-

Philip. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

(i) John xiv. 26. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John xv. 16. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him.

plicable, and leads into the most awful and dangerous errors.(j)

Q. 12. How does it appear that Christ was really and properly man?

A. From the following considerations: 1. He was born of a woman; 2. He had a human body and soul, and was like other men, sin only excepted; 3. He was made under the law, moral and ceremonial, and perfectly obeyed it; 4. He increased in wisdom and stature, and in favor with God and man; 5. He hungered, thirsted, ate, drank, and conversed like other men; 6. He was subject to pain, weariness, and mortality, and finally died; and 7. He is many times expressly called man and the Son of man, by the Divine writers.(k)

(j) John i. 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—Phil. ii. 6, 7. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.—Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.—Matt. i. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.—1 Tim. iii. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—John x. 33. The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

(k) Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.—Heb. vi. 26. For such a high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Luke ii. 52. And Jesus increased in wisdom and stature, and in favor with God and man.—Matt. iv. 2. And when he had fasted forty days and forty nights, he was afterwards an hungered.—John xix. 28. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.—Mark ii. 16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?—John iv. 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.—Luke xxiv. 32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—John iv. 6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.—Mark

Q. 13. Will Christ continue to be God and man in one Person forever?

A. He will. His manhood, however, will be in its glorified state. (*l*)

Q. 14. Is the doctrine of the Trinity to be viewed, in some respects, as inexplicable and incomprehensible?

A. It is to be regarded as profoundly mysterious and above reason; but not contrary to reason, or absurd, nor more mysterious or above reason than the very being, nature, and perfections of God. These are all inexplicable and incomprehensible by finite minds. It is not to be expected that the mode of the Divine existence should be level to the comprehension of finite capacities. (*m*)

Q. 15. Wherein does the mystery in reference to the Trinity exist?

A. It does not exist in the fact, that there are three Divine Persons in the Godhead, for this is plainly revealed; but in the manner in which the three Divine Persons subsist in the Divine essence, or in the Godhead.

Q. 16. Is the mysteriousness of the triune existence of God a reason for rejecting the doctrine?

A. It is not. If we may not believe any thing respecting God which we cannot comprehend, we may not believe His existence, or His perfections, or His works, or His ways; for they are all incomprehensible by us. Incomprehensibility is no good reason for unbelief. It is only absurdity or the contradiction of our senses, or the want of proper evidence, that can justify unbelief. It becomes us, short-sighted, fallible creatures, immersed in the darkness of the fall, to bow to the instructions of Heaven. If we do not, we must abide the doom of unbelievers.

xv. 37. And Jesus cried with a loud voice, and gave up the ghost.—1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus.—John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

(*l*) Philip. iii. 20, 21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(*m*) 1 Tim. iii. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen

Q. 17. Are those persons who worship Christ idolaters if He is not God?

A. They certainly are, and to as great a degree as the Papists, who worship the Virgin Mary and canonized Saints, or the Heathen, who worship departed heroes and graven images. No being but God is, or can be, a proper object of religious worship.⁽ⁿ⁾

Q. 18. Are the three Persons in the Godhead, distinctly, proper objects of religious worship?

A. They are. This appears from the fact, 1. That each Person is truly Divine, and 2. That worship is represented as paid to Them, distinctly, in the Scriptures. God should be worshipped according to His personal distinction, because in this mode of existence much of His essential and peculiar glory consists, as in this way He differs from all other beings, and claims a superiority to them;—and because to each Person we are indebted for the part They take in the accomplishment of the great work of human redemption.^(o)

Q. 19. Is the doctrine of the Trinity of great importance?

A. It is; for it relates to, and has a vastly important bearing upon, the whole scheme of salvation. The Gospel is wholly built upon it. It is, therefore, the fundamental, and an essential, article of the Christian religion.

of angels, preached unto the Gentiles. believed on in the world, received up into glory.—Job xi. 17. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

⁽ⁿ⁾ Exod. xx. 3—5. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.—Matt iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

^(o) 2 Cor. xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

CHAPTER V.

Purposes of God.

Q. 1. What is meant by the purposes of God?

A. By His purposes is meant His eternal and immutable pleasure, will, or choice, concerning all creatures and events, or whatever comes to pass in time or eternity.

Q. 2. Do God's purposes respect particular parts of the system of beings and things separately; or the whole as connected together?

A. God does not purpose by parts. He does not purpose effects without causes, ends without means, or volitions without motives. But his purposes extend to all things in the natural and moral worlds, as one great and harmonious whole.

Q. 3. What is meant by the purposes of God in relation to what is usually called Election?

A. It means, simply, His pleasure, will, or choice, in reference to the eternal salvation of a part of mankind, through sanctification of the Spirit and belief of the truth, in distinction from the remaining part, who by reason of their continuing in their own chosen ways of sin, and their voluntary rejection of the salvation, freely and sincerely offered to them in the Gospel, will be justly destroyed. Those who are saved are saved through holiness and faith; and those who are lost are lost through sin and unbelief. None are saved simply because they were elected; but in consequence of their embracing the Saviour, and conforming to the requisitions of the Gospel. None perish simply because they were not elected; but in consequence of their voluntarily persisting in sin, and rejecting the Saviour. The wicked are punished on account of their sins, which render them deserving of punishment.

Q. 4. In reference to man's salvation, are the purposes of God conditional, or unconditional and absolute? or do they have any respect to the atonement of Christ, or good works in men?

A. They are in a sense conditional; not, however, as grounded on God's foreknowledge of the good works of those who are saved; but as grounded on the interposition and atonement of Christ, and as involving the repentance, faith, and obedience of the subjects of salvation. The conditions performed on the part of man are to be viewed in no degree in the sense of merit, and, therefore, detract not at all from the riches of Divine grace in man's salvation. God's purposes are not founded upon the good actions of believers, but lay a foundation for them.

Q. 5. How does it appear, that God has a purpose in reference to the existence of all creatures and events, and especially in reference to the future condition of man?

A. 1. From the fact that God is the Creator, Preserver, Governor, and Disposer of all things, and must have had a purpose in reference to His own conduct; 2. From the fact that he must have had some ultimate end in all His works, which supposes design, and, consequently, an arrangement of all the parts included in the whole; 3. From the fact of His foreknowledge, for He cannot foreknow what is not certain, and nothing can be certain which is not according to His pleasure, will, or choice, all things considered; and 4. From the Sacred Scriptures.(a)

(a) Acts xv. 18. Known unto God are all his works from the beginning of the world.—Is. xiv. 24, 26, 27. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Is. xlvi. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Prov. xix. 21. There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.—Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Ps. xxxiii. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.—Acts ii. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.—Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified

Q. 6. How does God execute His purposes?

A. In giving existence to all things, and in preserving, governing, and disposing of them. All creatures,

the word of the Lord; and as many as were ordained to eternal life believed.—Eph. i. 4, 5, 9, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of His will. Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.—Eph. iii. 11. According to the eternal purpose, which he purposed in Christ Jesus our Lord.—Rom. viii. 28, 30. And we know, that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born, among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Rom. ix. 11—16. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.—Rom. xi. 5, 7. Even so then at the present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.—2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Pet. ii. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.—2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.—John xiii. 18. I speak not of you all; I know whom I have chosen; but that the Scripture

things, and events, exist in exact accordance with the pleasure, will, or choice of God, all things considered. (b)

Q. 7. Do the purposes of God militate against, interrupt, or destroy, the free moral agency of man? or take away his accountableness; or his praiseworthiness & blame-worthiness?

A. Most certainly not. Men are not like machines. Man's moral freedom consists in acting as he pleases in view of motives. A free moral agent cannot possess any other liberty. Jehovah himself possesses no other. Now every man is conscious, that the purposes of God do not at all infringe, or destroy the free voluntary exercises of his moral powers. He acts just as he chooses, and without compulsion. Praise and blame have their foundation in the nature of moral exercises. If virtuous, they are praise-worthy; and if vicious, they are blame-worthy. (c)

Q. 8. Does the doctrine of the Divine purposes discourage endeavors to obtain salvation in the way pointed out in the Gospel?

may be fulfilled, he that eateth bread with me hath lifted up his heel against me.—John xv. 16. 19. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(b) Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—Luke xxii. 22. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed.—John xvii. 2. 6. 9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.—Is. xiv. 24. 27. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Ps. cxv. 3. But our God is in the heavens; he hath done whatsoever he pleased.

(c) Luke xxii. 22. And truly the Son of man goeth, as it was determined: but wo unto that man by whom he is betrayed.—Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Is. lxvi. 3. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

A. By no means. The sentiment, if I am to be saved I shall be saved, whether I work out my salvation or not, or if I am to be lost I shall be lost, let me do the best I can, is preposterous, false, and wicked. It is preposterous, because it disregards the means connected with the ends and without which the ends cannot be obtained. It is false, because contrary to the nature of things, the Divine determination, and the whole tenor of Scripture. It is wicked, because designed to bring the blame on God, and exculpate the sinner. None, therefore, ought to believe it, or practise according to it.—On the contrary, the doctrine of Divine purposes is a ground of encouragement.(d)

Q. 9. How do the purposes of God afford encouragement to our endeavors for salvation?

A. They afford encouragement in this way: In the purposes of God are embraced the means as well as the ends. He has constituted a certain connection between means and ends. No end can be effected without the use of the means connected with it; but if the means are used, the end, with the blessing of God will follow. This doctrine is as true in regard to Christians as to husbandmen, mechanics, and students. If a person, then, repents, believes, and leads a holy life, he will be saved. It is as certain he will be saved, as that God has any purpose; and he cannot be saved in any other way. Hence arises the encouragement to repent, believe, and live a godly life. The reasoning is this: God has ordained that there shall be no harvest without the use of means; therefore the husbandman cultivates the earth. God has purposed that there shall be no salvation without repentance, faith, and holiness of life; therefore we should repent, believe, and obey, because these are the conditions on which salvation is granted.(e)

(d) Phillip. ii, 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.—Rom. ix. 20. Nay, but, oh, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me thus?

(e) Acts xvii. 23, 24. 31. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and, lo, God hath given thee all

Q. 10. Are the Divine purposes the rule of our conduct?

A. They are not. God's law, revealed in the Scriptures, is the only rule of our conduct. His purpose is the rule of conduct for himself, but not for man. In all our conduct, we are to act not in reference to the purposes of God, but in reference to His commands. (*f*)

Q. 11. How are the Divine purposes to be viewed and treated?

A. They are to be viewed not as arbitrary, despotic, and capricious; but as altogether reasonable and proper, and according to the good pleasure of God—as the fruit of His wisdom and goodness. They are to be treated, not in a cavilling manner, but with a reverential, humble, submissive, and candid spirit; for though above our reason, or not apprehended by it, they are not contrary to it, or without reason in the mind of God.

Q. 12. Is the doctrine of Divine purposes a new doctrine?

A. It is not. It is as ancient as the Bible, and is contained in the confessions of faith in the Protestant and Reformed churches generally.

Q. 13. Is it important that the doctrine of the Divine purposes should be preached and believed?

A. It is; because it is a doctrine which God has revealed to be believed and embraced, and which ministers are under the most solemn obligations to preach; and because it is the only foundation of the sinner's hope of eternal life; for, had not God purposed salvation in Jesus Christ, none would ever have been saved. The doctrine of the Divine purposes in reference to salvation was much dwelt upon by the apostles, particularly by Paul. (*g*)

them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

(*f*) Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law.

(*g*) Jer. xxvi. 2. Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them: diminish not a word.—Jer. xxiii. 28. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully; what is the chaff to the wheat? saith the Lord.—Is. xxx. 9, 10. That this is a rebellious people, lying children,

CHAPTER VI.

Creation.

Q. 1. What is meant by creation?

A. The act of giving existence. Creation is either immediate or mediate. Creation immediate is the production of something out of nothing, or where nothing existed before. Creation mediate is giving existence in a new form, or the production of something out of materials which before existed. The production of this world, in a chaotic state at first, was creation immediate. The production of man, in his corporeal nature, from the dust of the earth, was creation mediate. This last kind of creating is sometimes termed forming, moulding, fashioning, and making.(a)

Q. 2. What are included in the works of creation?

A. The heavens and the earth and all things in them—all finite existences, animate and inanimate, rational and irrational, visible and invisible.(b)

Q. 3. Who created all things?

A. The almighty God.(c)

Q. 4. How did He create all things?

children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.—2 Tim. iv. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.—2 Tim. ii. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

(a) Gen. i. 1. In the beginning, God created the heaven and the earth.—Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(b) Col. i. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him.

(c) Gen. i. 1. In the beginning, God created the heaven and the earth.

A. By the word of His power. By this is meant nothing more, than that He willed, or signified His pleasure, and creation took place. His power accompanied His word.(d)

Q. 5. How long was God in creating all things?

A. He was six days in creating them, though He probably could have created them in an instant of time, had he seen fit. Creation was successive in its parts, and thus gradual, though it is always instantaneous when it takes place.(e)

Q. 6. How long is it since the world was created?

A. According to the best chronology, it was created 4004 years before Christ.

Q. 7. Would there have been any more holiness and happiness in the universe had it been created sooner than it was? or would any good purpose have been answered by its earlier creation?

A. Certainly not. The reasons for creating the world 10,000 years before it was created, would have existed at that time for its creation, 10,000 years earlier still, and so on, in infinitum. Good and sufficient reasons, no doubt, existed in the mind of God for creating the world at the time He did, rather than before, or after, though he has not divulged them to us.

Q. 8. In what season of the year did the world begin to exist?

(d) Heb. xi. 3. Through faith we understand, that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.—Ps. xxxiii. 6. 9. By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast.

(e) Gen. i. 3. 11. 21. 25. 27. And God said, Let there be light; and there was light. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. So God created man in his own image; in the image of God created he him; male and female created he them.—Ex. xx. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.

A. Most probably in Autumn. This seems to have been the fact, 1. From astronomical calculations;* and 2. From the circumstance; that everything was created in its most mature and complete state. The first fruits of the earth were brought into existence in a state of ripeness, and fit for the use of man and beast.(f)

Q. 9. In what state did God create all things?

A. In the most perfect state. There was no blemish in the natural or moral world. Everything came from the hand of its Creator, perfect in its kind, and was produced, not by growth, but by mediate creation, and was so constituted as to propagate its own species.(g)

Q. 10. What end had God in view in creating all things?

A. The gratification of His benevolence by exhibiting His own glorious perfections in the production of holiness and happiness. In the communication of holiness and happiness, God must necessarily display His perfections; and in displaying His perfections, He must necessarily communicate holiness and happiness. God had both of these objects in view in creating angels and men, and all the works of his hands. The supreme glory of God, and the supreme good of the universe, are necessarily and inseparably connected. (h)

(f) Gen. ii. 5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

(g) Gen. i. 31. And God saw every thing that he had made, and behold it was very good.—Gen. i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.

(h) Rom. xi. 36. For of him, and through him, and to him are all things, to whom be glory forever.—Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.—1 Cor. x. 31. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.—Prov. xvi. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.

* Bedford and Kennedy, two chronologers of eminence, have attempted to demonstrate this fact by astronomical calculations.

CHAPTER VII.

Providence.

Q. 1. What is meant by the providence of God?

A. His upholding, governing, and disposing of all creatures and things, and directing all events, according to the counsel of His own will.

Q. 2. How does it appear that God exercises such a providence in all the universe?

A. 1. It appears from the consideration, that none but God, who created, can uphold, govern, and dispose of all creatures and things with the regularity, harmony, wisdom, and goodness exhibited in them; for it is obvious that preservation requires omnipotence. The supposition that a created being is independent, or exists of itself, is absurd. Independence is an incommunicable attribute. **2.** The fact that the doctrine of Divine providence has been generally received by mankind in all ages and in all countries of the world, is an evidence of it. **3.** This doctrine is taught most fully in the Sacred Scriptures. (*a*)

Q. 3. In what way does God exercise His providence over the works of creation?

A. He does it either immediately or mediately. He exercises an immediate providence by His own direct and immediate agency; and He exercises a mediate providence by the instrumentality of means or second causes.

(*a*) Heb. i. 3. Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Col. i. 17. And he is before all things, and by him all things consist.—Ps. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Dan. iv. 34. 55. And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?—Ps. cxxxv. 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

God is able to manage all the concerns of the universe with or without means.

Q. 4. Is the providence of God particular, as well as general?

A. It is. His providence extends to the smallest insect, as well as to the most exalted angel; to every individual, as well as to the species, or the whole collectively; to the falling of a sparrow, and the numbering of the hairs of our heads, as well as to the revolutions of empires or of worlds; to the thoughts, and affections, as well as to the external actions of intelligent creatures; and to all these creatures, things and events, whether produced with or without means. Nothing in the whole universe of God, takes place by chance or fate. (*b*)

Q. 5. Are the smallest creatures and things objects worthy of God's notice in their preservation and government?

A. Most certainly they are. If they were worthy of His notice in creation, they are worthy of His superintendence, or providential regard. And their preservation may, and doubtless does, contribute to important ends, as well as their creation.

Q. 6. Is it not derogatory to the character of the great God to suppose, that his providence is concerned in the trifling occurrences of life?

(*b*) Matt. x. 29, 30, 31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows.—Isaiah xlv. 7. I form the light and create darkness; I make peace and create evil; I the Lord do all these things.—Prov. xxi. 1. The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.—Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Jer. xxxi. 35. Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name.—Amos ix. 9. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.—Job v. 6, 7, 17, 18. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty! For he maketh sore and bindeth up; he woundeth, and his hands make whole.—2 Chron. xvi. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him.

A. By no means. But it exalts and magnifies His greatness, and goodness, and wisdom, to suppose that His providence is concerned in the most minute events, as well as those of the greatest magnitude, throughout His vast dominions. Frequently events, which at the time of their occurrence seem trivial, are afterwards found to be of the greatest moment.

Q. 7. What effect has the disbelief or denial of God's particular and general providence?

A. It destroys the foundation of submission, trust, hope, and prayer, and leads directly to a neglect of these important duties.

Q. 8. What effect has the belief of God's particular and general providence?

A. It leads, 1. To see and acknowledge God in all things; 2. To feel our immediate, constant and absolute dependance upon Him, and obligations to Him; 3. To fear Him, to trust in Him, to be grateful to him, to hope in Him, and to worship Him.

Q. 9. Has God a right to exercise a providence over the works of His hands?

A. He has. As all creatures and things are His by virtue of creation; so, He has an undoubted and inalienable right to exercise such a providence over them as His infinite wisdom and goodness shall dictate.

Q. 10. Is submission to the providence of God at all times, a duty?

A. It is. And this duty arises from the fact, 1. That God has a right to exercise a providence over all creatures, and, 2. That his providence is wise, holy, just, and good. Were any event to take place, in which the providence of God was not concerned, submission would not be duty. And in submitting to God's dispensations, we should view them connectedly, and not singly;—in their designs and consequences, as well as in their nature. (c)

(c) Ps. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. Is. xxviii. 29. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working. —Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Ps. xxxix. 9. I was dumb, I opened not my mouth; because thou didst it.—Matt. vi. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt. xxvi. 39. Nevertheless, not as I will, but as thou wilt.

CHAPTER VIII.

Angels.

Q. 1. What is the evidence of the existence of angels?

A. 1. The light of nature suggests their existence. In the works of creation, we ascend step by step from lifeless unorganized matter to man, the lord of this lower creation. Analogy and the nature of man lead us to suppose, that the scale of existence still continues. By his body, man is allied to the beasts that perish; by his soul, he seems to be allied to spiritual and immortal beings. Hence we are led to think, that there are such.—In the works of creation, we behold a gradation of being, so far as our knowledge extends; and from analogy it would seem that this gradation may continue, and that there may be other beings, endowed with other and nobler powers.—People of all ages, nations, and religions, have believed in the existence of spirits, possessing faculties and capacities vastly superior to man. This general belief is an argument in favor of their existence, whether it arose at first from reason or from immediate revelation which has been handed down by tradition, or from analogy, or from any other source. 2. The Bible gives us the fullest assurance of their existence; for it speaks of them in more than a hundred different places.

Q. 2. With what nature did God create the angels?

A. He created them spiritual, immortal, holy, excelling in knowledge, mighty in power, quick and the most noble and exalted of His intelligent creatures. (*a*)

(*a*) Ps. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.—Luke xx. 36. Neither can they die any more, for they are equal unto angels; and are the children of God, being the children of the resurrection.—Matt. xxv. 51. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—2 Sam. xiv. 20. And my Lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.—Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.—Heb. i. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

Q. 3. What place did God assign to the angels as their residence.

A. The highest heavens, or the heaven of heavens. (*b*)

Q. 4. Are they the subjects of God's moral government?

A. Most certainly. They are subject to His laws, and accountable to Him for their conduct. And the rule of conduct, given to angels, was undoubtedly the same in substance, as that given to man in innocence. (*c*)

Q. 5. Were the angels as soon as created put upon probation?

A. They were. A term of trial was assigned to them all. Each one was to obey, or disobey, for himself. (*d*)

Q. 6. What was the consequence of their being put upon trial?

A. The consequence was, some retained their rectitude during their probationary state, and are now confirmed in holiness and happiness; others, probably through pride, rebelled against God, and ruined themselves. (*d*)

Q. 7. What do the Scriptures say respecting the number of the holy angels?

A. They teach that the number is vastly great. They represent them as innumerable. (*e*)

(*b*) Rev. vii. 11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

(*c*) Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Ps. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Matt. vi. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

(*d*) 1 Tim. v. 21. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another; doing nothing by partiality.—2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

(*e*) Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.—Ps. lxxviii. 17. The chariots of God are twenty thousand, even thousands of angels.—Dan. vii. 10. Thousand thou-

Q. 8. What are the names given to angels in the Scriptures?

A. They are called spirits, angels, cherubim, seraphim, watchers, morning stars, sons of God, thrones, dominions, principalities, and powers. (*f*)

Q. 9. Why are the angels called by these different names?

A. They are called spirits, because immaterial and invisible;—angels, because agents, or messengers of Jehovah;—cherubim, because of their extensive knowledge;—seraphim, because of their holy zeal and love;—watchers, because of their vigilance and care;—morning stars, because of their splendid nature and early creation;—sons of God, because they bear the impress of His image;—thrones, dominions, principalities, and powers, because of their exalted dignity of nature, high elevation of character, and sublime employments.

Q. 10. What is the employment of holy angels?

A. They are employed by God in the administration of the affairs of the world, especially in ministering for them who shall be heirs of salvation. They will be subservient to Christ in the transactions of the great day of judgment, and they do now, and forever will, unite with the spirits of just men made perfect, in the worship of Heaven. But they cannot, in all respects and to the same degree as the saints, join in the song of Moses and the Lamb; for they themselves never felt the stings of sin

sands ministered unto him, and ten thousand times ten thousand stood before him.—Matt. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Luke ii. 13. And suddenly there was with the angel a multitude of the heavenly host, praising God.

(*f*) Heb i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. i. 6. And again, when he bringeth in the First Begotten into the world, he saith, And let the angels of God worship him.—Ezek. x. 19. And the cherubims lifted up their wings, and mounted up from the earth in my sight.—Is. vi. 2. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.—Dan. iv. 17. This matter is by decree of the watchers, and the demand by the word of the holy ones.—Joh xxxviii. 7. When the morning stars sang together, and all the sons of God shouted for joy.—Col. i. 16. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

and guilt, and never tasted the sweetness of pardoning and saving mercy. (*g*)

Q. 11. How should we regard holy angels?

A. We should love them for their moral excellence, feel grateful for their benevolent conduct towards us, respect them for their dignity and worth, and imitate them in all things which may be imitated by us.

Q. 12. Is there any Saviour provided for the apostate angels?

A. There is none; and, consequently, they must perish forever. They are now in utter despair and misery, being reserved in chains under darkness unto the judgment of the great day. (*h*)

A. 13. What are the fallen angels usually called in the Scriptures?

A. They are usually called devils. The one who is represented as having been an angel of pre-eminent distinction, and as the first in rebellion, and who is at the head of apostate angels, is called by other names, such as Satan, Dragon, Serpent, Angel of the bottomless pit, Abaddon, Apollyon, Accuser of the brethren, Beelzebub, Prince of devils, Prince of the power of the air, and god of this world. (*i*)

(*g*) Ps. xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.—Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.—Matt. xxiv. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Rev. vii. 11. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.

(*h*) Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—Matt. xxv. 41. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(*i*) James ii. 19. Thou believest that there is one God; thou doest well; the devils, also, believe and tremble.—Job i. 12. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.—Rev. xii. 9. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole

Q. 14. Are the apostate angels represented in the Scriptures as having an agency in this world?

A. They are. Though invisible, they greatly exert themselves, and do much mischief by leading mankind into sin. Satan tempted Eve, tempted Christ, and instigated Judas to betray his Master. He is spoken of more frequently in the Bible than any other single agent except God the Father, the Saviour, and the Holy Ghost, and always as engaged in evil devices or works.(j)

Q. 15. What is the number of fallen angels?

A. It is immensely large.(k)

Q. 16. Ought the Scriptural account of the devils to be believed?

A. It ought most assuredly. 1. There is nothing absurd in it. We can conceive of devils as easily and as clearly as we can of holy angels, or of any invisible being whatever. 2. It is the account which God has given. 3. There is the same reason to believe it, that there is to believe the account of holy angels. And, 4. It is very particularly intermixed with the history of Jesus Christ. There is therefore no reason for rejecting it, but all reason for believing it.

world, he was cast out into the earth; and his angels were cast out with him.—Rev. ix. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.—Rev. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength; and the kingdom of our God, and the power of his Christ; for the Accuser of our brethren is cast down, which accused them before our God day and night.—Matt. xii. 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the Prince of the devils—Eph. ii. 2. Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the spirit, that now worketh in the children of disobedience.—2 Cor. iv. 4. In whom the god of this world hath blinded the minds of them which believe not.

(j) Gen. iii. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.—Matt. iv. 1. Then was Jesus led up of the spirit into the wilderness, to be tempted of the Devil.—John xiii. 2. And supper being ended, (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.)—1 Pet. v. 8. Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour.—Luke xxii. 31. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

(k) Mark v. 9. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many,

Q. 17. What is the consequence of a denial of the doctrine of fallen angels?

A. It leads to infidelity—to the rejection of the main truths of the gospel, viz. the fall of man, recovery by Jesus Christ, the day of judgment, and final retribution. And the same principle of interpretation would justify the denial of the existence of good angels, of departed spirits, of Peter, Paul and John, of Christ, and of God.

Q. 18. How ought we to regard apostate angels?

A. We ought to hate their character, to condemn their conduct, to fear their evil devices, to resist their wicked temptations, and to flee their unholy examples.

CHAPTER IX.

Creation and Primitive State of Man.

Q. 1. When did God create man?

A. Four thousand and four years before the Christian era; at the close, or on the latter part, of the sixth day from the commencement of the creation of the world. He was the last of God's created works.(a)

Q. 2. In what state did God create mankind?

A. He created them male and female, and in His own image, that is, intelligent and holy, and thus resembling in a degree their Creator, in His natural and moral perfections; He created them in the state of maturity, in full vigor of body and mind, in perfect felicity, and but little inferior in nature or order to the angels, and gave them dominion over the animal creation, and made them capable of perpetual progression in knowledge, holiness and happiness.(b)

(a) Gen. i. 27. 31. So God created man in his own image; in the image of God created he him; male and female created he them. And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

(b) Gen. i. 27. So God created man in his own image; in the image of God created he him; male and female created he them.—Eccl. vii. 29. Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.—Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.—Gen. i. 28. And God blessed them, and God said unto them,

Q. 3. Is man a simple, or a compound being?

A. He is a compound being, having a body and soul. He possesses a completely organized body, formed of the dust of the earth, with the senses of feeling, tasting, smelling, hearing, and seeing; and a rational soul, of a pure, uncompounded, spiritual nature, having understanding, affections, and will.(c)

Q. 4. What is the duration of man's existence?

A. His body is mortal, and of short continuance; but his soul is immortal—endless in its existence.(d)

Q. 5. What relation does man sustain to this lower world?

A. He sustains the relation of its constituted head and lord.(e)

Q. 6. What was the place of residence, and the condition of the first human pair?

A. They were placed in the garden of Eden, or the earthly paradise, in the enjoyment of every terrestrial good.(f)

Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth.—Ps. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

(c) Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

(d) Ps. xc. 10. The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.—Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Luke xx. 36. Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection.

(e) Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—Ps. viii. 6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

(f) Gen. ii. 8, 9. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree, that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Q. 7. In what did the chief happiness of man consist in his primitive state?

A. In knowing, loving, serving, and enjoying God his Creator, Preserver, and Benefactor.

Q. 8. Were our first Parents put upon probation, as it respects their moral conduct, immediately after they were created?

A. They were. As soon as life commenced, their moral trial commenced.(g)

Q. 9. In what relation did Adam, our first Progenitor, stand to his posterity?

A. He stood in relation to them as their natural head, (they descending from him by ordinary generation,) and also as their federal or representative head, as it respects their moral state.(h)

CHAPTER X.

Rule of Obedience and Life to Man in his primitive State.

Q. 1. What rule of obedience and life did God give to our first Parents, in the state in which they were created?

A. He gave them what is usually denominated the moral law, which has its foundation in the nature and relation of intelligent beings. This arises solely from the character of God and mankind, and the relations they sustain to Him, and to one another.

Q. 2. What is the nature or character of this law?

A. It is spiritual and perfect;—extends to all the thoughts, affections, desires, purposes, words, and actions

(g) Gen. ii. 15—17, And the Lord God took the man, and put him into the garden of Eden, to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

(h) Rom. v. 18, 19. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous.



of men;—can never be abated, altered, or repealed;—but is wholly immutable, and as durable as the existence of God and man.(a)

Q. 3. How was the moral law at first delivered to mankind?

A. It was written on their hearts—impressed upon their consciences; so that, by a proper use of their rational and moral faculties, they might have attained to a knowledge of their duties. The Creator may also have particularly instructed our first Parents in this respect.(b)

Q. 4. What obedience to this law does God require?

A. He requires universal, perfect, perpetual and personal obedience.(c)

Q. 5. What is the sanction of this law?

A. Eternal happiness to the obedient, and eternal misery to the disobedient. The tenor of the law is, obey and live, disobey and die. This sanction was necessary in order to give force and efficacy to the law. The religion of holy angels consists of love and obedience; such, too, was the religion of man in his primitive state. The religion of man in his fallen condition consists of love and obedience, faith and submission.(d)

Q. 6. Is every deviation from this rule of obedience sin, and, consequently, dangerous?

(a) Ps. cxix. 96. I have seen an end of all perfection; but thy commandment is exceeding broad.—Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.—Matt. v. 17. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.

(b) Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

(c) Gal. iii. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Ezek. xviii. 4. The soul that sinneth, it shall die.

(d) Rom. vi. 23. For the wages of sin is death.—Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—Lev. xviii. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord.

A. It is. Whatsoever transgresses this law, either in thought, word, or action, is sin, and exposes the transgressor to its penalty.(e)

Q. 7. Does sin consist in the external action, or in the state of the heart, whence the action proceeds?

A. All sin proceeds from the heart. A person is good or bad, according to his heart. The reason why the actions of wicked men and devils are criminal, is, that they flow from a sinful heart.(f)

Q. 8. Are all sins equally heinous?

A. They are not. Some sins are more aggravated than others, 1. From their nature, 2. From the character of the person offending or offended, and, 3. From other circumstances.

Q. 9. In what is the moral law summarily comprehended?

A. It is briefly comprised in the ten commandments, written by the finger of God upon two tables of stone, and delivered to Moses on Mount Sinai with awful majesty, solemnity and glory.(g)

(e) 1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.—Ezek. xviii. 4. The soul that sinneth, it shall die.—James i. 15. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death.

(f) 1 Sam. xvi. 7. For man looketh on the outward appearance, but the Lord looketh on the heart.—Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

(g) Exod. xix. 18, 19. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.—Exod. xxxi. 18. And he gave unto Moses, when he had made an end of communing with him, upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exod. xx. 3—17.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. 10. What distinction is there in the two tables of this law?

A. The former contains the first four commandments, which comprise our duty to God;—the latter contains the last six commandments, which include our duty to ourselves, and to our fellow creatures.

Q. 11. What is the summary of these ten commandments?

A. Supreme love to God, and impartial love to mankind. This seems to be a brief exposition of the whole moral law, which is fulfilled in pure disinterested love.^(h)

Q. 12. Did God give to our first Parents any test of their obedience, in addition to the moral law?

A. He did. He gave them a positive precept or law,* prohibiting them to eat of the fruit of the tree of knowledge of good and evil, which stood in the midst of the garden of Eden.⁽ⁱ⁾

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy-neighbor's.

^(h) Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Rom. xiii. 10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

⁽ⁱ⁾ Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it.

* The distinction between moral and positive laws and duties seems to be this, viz. moral laws or duties are founded in the nature or relation of beings, made known by the light of nature; positive laws or duties are founded in the relation of beings, discoverable by Divine revelation only. As good a reason, no doubt, exists in the Divine mind for the one as the other.

Q. 13. What was the design of this prohibition?

A. It was a test of their conduct, upon which was suspended their eternal state.(j)

CHAPTER XI.

Apostasy, Depravity, and Lost State of Man.

Q. 1. What is meant by the apostasy of our first Parents?

A. Their falling from original moral rectitude.(a)

Q. 2. In what way did our first Parents apostatize?

A. By violating the command of God in eating the forbidden fruit.(b)

Q. 3. Was their eating the forbidden fruit a great sin?

A. It was; because by doing it they sinned against the clearest light, and the most-powerful motives, being unthankful and discontented, believing the Tempter rather than God, and thus bringing upon themselves the greatest evils.

Q. 4. How long did our first Parents continue in the state in which they were created?

A. It is impossible to determine exactly. The time probably was short.

Q. 5. How did the apostasy of Adam affect his posterity? or what was the connection between him and them?

A. By Divine constitution, Adam was their federal or representative head. If he obeyed, his posterity would

(j) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Rom. vi. 23. For the wages of sin is death.—Ezek. xviii. 4. The soul that sinneth, it shall die.

(a) Eccl. vii. 29. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

(b) Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

be holy, or morally upright. If he disobeyed, they would be sinful or morally depraved.(c)

Q. 6. Was Adam the cause of the depravity or sinfulness of his posterity?

A. No. He was merely the occasion of it. It was according to the divine constitution that his posterity should be depraved or sinful, if he sinned.

Q. 7. Are Adam's posterity guilty of his particular sin in eating the forbidden fruit?

A. Certainly not, if by this phrase is meant, that they are culpable for his act in eating the forbidden fruit. Moral actions, holiness and sin, are personal, and are not transferable. The sins of Adam and of his posterity, are perfectly distinct, and must of necessity be so,—as distinct as his volitions and theirs.

Q. 8. Is it just to represent Adam as chargeable with all the sins of the human race?

A. Certainly not. Adam is properly culpable for no sins but his own. The sins of his posterity are properly theirs. To cast the blame of our sins, therefore, upon Adam, and exculpate ourselves, is wicked, and savors of great impiety.(d)

Q. 9. What is meant by original sin?

(c) Rom. v. 12, 13, 14, 18, 19. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Therefore, as by the offence of one, judgment came upon all men to condemnation. For as by one man's disobedience many were made sinners.—1 Cor. 15. 22. For as in Adam all die, even so in Christ shall all be made alive.

(d) Ezek. xviii. 2, 3, 20. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—Deut. xxiv. 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.—Hosea xiii. 9. O Israel, thou hast destroyed thyself; but in me is thine help.

A. In the common language of theological writers it means native depravity, or the innate sinfulness of the human heart; though it is sometimes used to mean the sin which Adam committed in eating the forbidden fruit, and to mean this, because it was that sin, which, by Divine constitution, decided the moral character, or was the occasion of the native depravity, of all his posterity.

Q. 10. Does the Bible teach the native depravity of mankind? or that whenever they begin to act as moral agents, they act sinfully?

A. It does; and in the following ways. 1. The Bible teaches the doctrine of native depravity, by teaching the depravity of the whole human race. The fact that none of mankind ever fail to become sinners and to live in the practice of sin till renewed by divine grace is more than probable proof that they are naturally averse to good and prone only to evil.(e) 2. The Bible teaches native depravity, by teaching that infants need a Saviour. All of the human race, infants as well as others, who are ever admitted to heaven, will ascribe their salvation to Christ. But this they cannot do, unless they had been the subjects of sin and condemnation. Infants then are depraved.(f) 3. The Bible teaches native depravity, by requiring the baptism of infants. Baptism represents the washing of the soul from sin and pollution by the blood of Christ, applied by the Holy Spirit in His purifying influences. If then children are not depraved, their baptism is an insignificant rite.(g) 4. The Bible teaches native depravity,

(e) Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. iii. 10—12. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.—Eccl. vii. 20. For there is not a just man upon earth, that doeth good and sinneth not.

(f) Matt. ix. 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.—Luke xix. 10. For the Son of man is come to seek and to save that which was lost.—Rev. i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

(g) Acts xvi. 15, 33. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to

by teaching the necessity of the spiritual regeneration of all mankind, children as well as others, in order to their admission into heaven. All then are naturally unholy.(k)

5. The Bible teaches native depravity, by teaching that sin is the source of all the natural evils of this life, and even of death itself. These evils come upon all men, children as well as adults. All are, therefore, the subjects of moral evil or sin.(i) 6. The Bible teaches native depravity, by express declarations.(j)

Q. 11. Does the depravity of man destroy his moral agency?

A. It does not. He has the same faculties of mind which Adam had before he fell, and is, therefore, just as much bound to love God with all the heart, and his neighbor as he ought to love himself, as Adam was before his fall.

Q. 12. What is the degree of man's depravity?

the Lord, come into my house and abide there.—And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

(k) John iii. 5, 6. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(i) Gen. iii. 16, 17. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

(j) Ps. li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me.—Job xiv. 4. Who can bring a clean thing out of an unclean? not one.—Job xv. 14. What is man that he should be clean? and he which is born of a woman, that he should be righteous?—John iii. 6. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.—Ps. lviii. 3. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.—Prov. xxii. 15. Foolishness is bound in the heart of a child.—Is. xlvi. 8. For I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.—Gen. viii. 21. For the imagination of man's heart is evil from his youth.—John iii. 6. That which is born of the flesh is flesh.—Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

A. It is entire or total. I. By this is not meant, 1. That mankind are as bad as they can be, for they are greatly restrained; or 2. That they all are equally wicked, for some are worse than others; or 3. That they are destitute of everything useful and lovely in society, for many possess very amiable and useful natural qualities; or 4. That their natural or intellectual faculties are destroyed, for these remain; or 5. That they have not the natural affections of gratitude, sympathy, pity, humanity, and the like, for all mankind, whether holy or unholy, possess these in common. But II. By this is meant, that mankind by nature are entirely destitute of holiness or moral goodness, and are sinful so far as their affections and actions partake of a moral nature. If this be not a fact, it will be difficult to point out the difference between a saint and a sinner, as the least degree of holiness gives a person the character of a saint.

Q. 13. How does it appear that all men are thus depraved?

A. From experience, observation, history, and the word of God. 1. We all are conscious, if we carefully examine ourselves, that our hearts, naturally, are not right with God, but are opposed to him, and to that which is good, because of their supreme selfishness. 2. The conduct of those of mankind, who are in an unrenewed state, which we witness in them from time to time, proves their entire depravity. 3. The history of the world is but little else than a history of evil devices and crimes. 4. The Scriptures are explicit in teaching man's entire depravity, in various passages. (k)

Q. 14. What are the consequences of man's depravity?

(k) Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Rom. viii. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.—John v. 42. But I know you, that ye have not the love of God in you.—Rom. vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.—1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

A. 1. The loss of communion with God. 2. The toils and sorrows of this life. 3. The death of the body. 4. The exposure of all men to the miseries of hell forever. And, 5. The actual endurance of these by the finally impenitent.⁽¹⁾

Q. 15. How are the doctrines of man's apostasy, depravity, and lost state to be regarded?

A. They are to be regarded as lying at the very foundation of the religion of the Bible, and ought, therefore, to be properly understood, and firmly believed.

CHAPTER XII.

Atonement.

Q. 1. What is meant by the atonement?

A. The provision made for the salvation of sinners of the human race by the sufferings and death of Jesus Christ.

Q. 2. In what does this provision consist?

A. 1. It does not consist in Christ's literally discharging the debt of sin, considering it in the light of a pecuniary debt, due from man to God; for sin is not to

(1) Gen. iii. 24, 16, 17. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Gen. iii. 19. For dust thou art, and unto dust shalt thou return.—Gal. iii. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.—2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.—Matt. xxv. 4. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

be reckoned as a debt but as a crime. When spoken of as a debt, it is merely in a figurative sense. Besides, if sin be reckoned as a pecuniary debt, and this debt be discharged, then the sinner has an undoubted right to freedom from the evil or punishment of sin, both in the present and future life, and can demand it as a matter of justice, whether his heart be right with God or not. But this none will pretend. 2. Neither does this provision for man's salvation consist in a literal transfer of man's sins to Christ, nor of His righteousness to man. For if the sins of men are thus transferred to Christ, then He is sinful, and men are free from sin; or if the righteousness of Christ is thus transferred to men, then they are holy, and He is destitute of holiness. But the sinner is as guilty and ill-deserving as though Christ had not died. Indeed, sin and holiness are personal, and, therefore, not literally transferable. Debts may be transferred, but sins and crimes, in the very nature of things, cannot in reality be transferred. But, 3. This provision for man's salvation does consist in Christ's dying in our stead (though not the death with which we are threatened)—suffering as a substitute substantially, and thereby satisfying Divine justice, and making known the righteousness of God, so that He can be just while He grants pardon* and salvation to all who believe.(a)

(a) Rom. iii. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.—Heb. ii. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—Is. liii. 5, 10, 11. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—Rom. v. 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be

* Pardon is the remission of punishment; and is the act of a ruler, magistrate or person in authority. Forgiveness is the laying aside of feelings consequent on ill treatment and is the act of a private individual.

Q. 3. Did Christ endure the same kind and quantity of sufferings, that would have been endured by sinners had He not died for their salvation?

A. Certainly not. He was not troubled with inimical feelings to God,—was not burdened with a guilty conscience,—was not afflicted with utter and absolute despair. On account of Christ's greatness, dignity, and worth, which take their character from His whole person, uniting as it does the Divine and human natures, it was not necessary, that He should suffer so great a quantity of evil, as all mankind must have justly suffered had they perished in their sins. The death of Christ was a substitute for the just punishment of sinners, inasmuch as it answered the same great ends in God's moral government. His sufferings sufficiently manifested the demerit of sin, and God's holy abhorrence of it; and in this way Christ did not destroy the law, but fulfilled it. The dignity and authority of the Lawgiver are vindicated, justice is satisfied, and a way is opened for the free and consistent exercise of mercy to man, guilty and ill-deserving.

Q. 4. Were Christ's sufferings bodily or mental, or both?

A. They were both, though chiefly mental; and in the latter the atonement principally consisted.(b)

Q. 5. Did Christ suffer in His human or Divine nature, or both?

A. He suffered in his human nature, body and soul only. The Divine nature, however, enabled Him to endure the evils that were laid upon Him, and, by its connection with the human nature, added unspeakable worth to His sufferings; for these take their character and value from the whole complex Person of Christ.

Q. 6. Were the sufferings of Christ great and distressing?

A. His sufferings of body were severe, but the agony of His spirit exceeded all human comprehension.(b)

saved by his life.—Philip. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Heb. ii. 14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

(b) 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in

Q. 7. Are the sufferings of Christ to be viewed as punishment inflicted upon Him?

A. By no means. An innocent being may suffer, but cannot, strictly speaking, be punished. Punishment supposes criminality, and is the infliction of natural evil or misery for the commission of moral evil or sin. Christ may, however, be considered as bearing, in a sense, the punishment of our sins.

Q. 8. Why was the atonement of Christ necessary.

A. 1. It was not necessary to render God benevolent; for He ever has been, and ever will be benevolent to all His creatures, susceptible of pleasure and pain, whatever their character may be in reference to holiness. 2. But it was necessary, that God might show His hatred to sin, and love to holiness; and that He might be honorable and just, and still be merciful. If God were to pardon without an atonement, where would be an exhibition of His hatred to sin and love to holiness? for His conduct would in no-wise show it;—where would be His regard to His character, law, and government? for there would appear to be a total disregard of them.(c) 3. That the atonement was necessary may be argued from the fact that Christ died to effect it. It is not to be supposed, that the Father or the Son would have consented to this, had it not been absolutely necessary.(d) 4. That the atonement was

the flesh, but quickened by the Spirit.—Is. liii. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.—Luke xxii. 44. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—Matt. xxvi. 38. Then said he unto them, My soul is exceeding sorrowful, even unto death.—Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(c) Rom. iii. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

(d) John i. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Matt. xxvi. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.—Heb. ii. 10. For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

necessary is evident from express testimony of the Bible.^(e)

Q. 9. Will not repentance and future obedience sufficiently atone for transgression, or be an adequate ground of pardon?

A. Certainly not; for they can make no atonement. Repentance cannot change the nature of sin, nor annihilate it, nor repair the injury it has done. Present and future obedience cannot obliterate past crimes and mischief. Past obedience can as well atone for present and future sins, as present and future obedience can atone for past sins.

Q. 10. How extensive is the atonement?

A. It is general, and extends in its sufficiency to all the human family.

11. How does this appear to be the case?

A. 1. From the character of Christ. The Saviour is a being of infinite dignity and worth. Hence His sufferings and death are of infinite value and efficacy; and hence the atonement is sufficient for all mankind. To conclude otherwise, would be derogatory to the glorious character of the Redeemer. **2.** The atonement from its nature appears to be as sufficient for all, as for a part of the human race. It is that, on account of which God can consistently dispense grace to the guilty—can be just, and still the justifier of all who believe, however large the number. **3.** This doctrine may be proved from the commands, invitations, and exhortations of Scripture. God is sincere in all his dealings with men. Consequently, he would not command, invite, and exhort all to accept of salvation, if it were not provided for them. The infer-

(e) Lev. xvii. 11. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make atonement for your souls; for it is the blood that maketh an atonement for the soul.—Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Rev. vii. 14. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.—Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

ence, then, is, that the atonement is sufficient for all. *(f)*

4. Another argument to prove the sufficiency of the atonement, is the command, given in the Scriptures, to pray for all men. God would not command us to pray for all men, unless salvation were provided for all. *(g)* 5. The Scriptures teach this doctrine by express declarations. *(h)*

Q. 12. Was there any being in the universe, who could make an atonement, but the Son of God?

A. It would seem not. A mere creature certainly cannot make an atonement; for all he can do, he is bound to do as for himself. Among all the variety of beings in the universe, Christ alone has power to lay down his life, and to take it again. This arises from the circumstance, that He is Divine and human. And it is a combination of these two natures, which alone qualifies Him to make an atonement. In the work of mediation, Christ acts according to both of his natures. With each of nature, He performs that part which is peculiarly appropriate to it. *(i)*

(f) Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.—Acts xvii. 30. And the times of this ignorance God winked at, but now commandeth all men every where to repent.—Is. xlv. 22. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Is. lv. 1. Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.—Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, come, And let him that is athirst, come. And whosoever will, let him take of the water of life freely.

(g) 1 Tim. ii. 1. I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.

(h) 1 John ii. 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time.—2 Cor. v. 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—John i. 29. Behold the Lamb of God, which taketh away the sin of the world.

(i) John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

Q. 13. Why was the incarnation of Christ necessary?

A. It was necessary, that Christ might be capacitated to suffer and die in the same nature which had sinned, and thus make an atonement, (*j*)

Q. 14. If the atonement is sufficient for the salvation of all men, why are not all men actually saved?

A. Because they do not comply with the condition on which salvation is offered. Opposition to God, impenitency, and an evil heart of unbelief, are the only obstacles in the way of the salvation of any. If sinners perish then, they will have none to blame but themselves. (*k*)

Q. 15. Is there a difference between atonement and redemption, as the words are commonly used?

A. There is. Atonement is for sin; redemption is from sin and suffering. We may distinguish between atonement and the application of atonement, but not between redemption and the application of redemption. We may pray for redemption, but not for atonement. Sometimes, however, the word redemption is used in the Scriptures as including atonement for sin, as well as deliverance from sin and suffering.

Q. 16. Is it important to distinguish between atonement and redemption in their strict sense?

A. It is very important. Not to do this lays the foundation for great errors. Make this distinction, and none would ever infer the doctrine of universal salvation

(*j*) Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Heb. ix. 14, 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(*k*) Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.—Luke. xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.—Mark xvi. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—John v. 40. And ye will not come to me that ye might have life.—John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

from the general extent of the atonement. There is a wide difference between an entertainment's being made, and the partaking of this entertainment. So there is a wide difference between the sufficiency of the atonement and its efficiency. It is sufficient for the whole world; but it is efficient to the salvation of those only who repent and believe. Its sufficiency depends upon its nature; but its efficiency depends upon its application, by the Spirit of God.

Q. 17. Is the atonement a fundamental doctrine of the gospel?

A. It is. Belief in Christ as a propitiatory sacrifice for sin, our substitute substantially for the penalty of the law, is urged in the Scriptures, as an indispensable condition of salvation. Christ crucified is the theme and glory of the gospel. (*1*)

Q. 18. Is the doctrine of atonement taught by revelation only, or is it a dictate of reason, or of the light of nature?

A. Reason and the light of nature can give no information on this subject. The doctrine of atonement is derived wholly from the Sacred Scriptures. And it is this which peculiarly distinguishes Christianity from Deism, Mohamedanism, Paganism, and all other religions. None, therefore, who reject the atonement ought to be considered as embracing the religion of Christ.

CHAPTER XIII.

Regeneration.

Q. 1. In what does the new birth or regeneration consist?

(*1*) John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life, no man cometh unto the Father but by me.—Acts iv. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.—1 Cor. i. 23, 24. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.—1 Cor. ii. 2. For I determined not to know anything among you, save Jesus Christ and him crucified.—Gal. vi. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

A. 1. It does not consist in baptism by water, nor in external reformation of manners, nor in conversion from one religious sect or denomination to another, nor in the communication of any new natural faculties to the soul, nor in any succession of terrors or consolations, nor in any revelation or impression of God's purpose to save, nor in a modification of any religious opinions, nor in a mere conviction of sin. But, 2. It does consist in a radical holy change in the affections of the heart, or in the commencement of holiness in the soul. Regeneration is a moral and not a physical change. (a)

Q. 2. Does regeneration render the soul completely holy?

A. It does not. The soul is sanctified but in part in this state of existence—it does not become perfect in holiness till at death. It is contrary to the Scriptures to suppose that any arrive at sinless perfection in this life. (b)

Q. 3. Is regeneration instantaneous or progressive?

A. It is instantaneous. There is no time when, in a spiritual sense, a person is neither dead nor alive, neither a saint nor a sinner, neither for Christ nor against Him. Of course, there was a moment of time, when the renewed in heart became changed. Regeneration or the commencement of holiness in the soul, is, consequently, instantaneous. This idea seems to be taught also by the language frequently used in Scripture to represent regeneration, as 'passing from death unto life,' 'new birth,' 'new creation.' These events—resurrection to life, birth, creation—are sudden and instantaneous. God,

(a) 1 John iv. 7. Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God.—2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature. old things are passed away, behold all things are become new.—Eph. iv. 22—24. That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

(b) Eccl. vii. 20. For there is not a just man upon earth, that doeth good, and sinneth not.—Job ix. 20. If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall prove me perverse.—Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?—1 John i. 8. 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

however, may employ a longer or shorter time in preparing the soul by the operations of His Spirit for the reception of the divine life.—What is termed sanctification, or the increase of holiness in the soul, is progressive. The subject of it goes on from one degree of grace to another, until he becomes wholly conformed to the divine law, and is perfectly prepared for heaven.

Q. 4. Is the time when regeneration takes place always known to its subjects?

A. It frequently is known, though not always. The experience of Christians differs in this respect. (*c*)

Q. 5. Is regeneration indispensably necessary to salvation?

A. It is, for the following reasons.

1. None but holy beings can be happy in heaven, where all is holiness. The unrenewed in heart would be totally disqualified and incapacitated for the employments and enjoyments of the heavenly world, because of their entire sinfulness and disrelish of everything holy. 2. Were the unregenerate admitted to heaven, God could not behold them with approbation and delight. But He will approve, and take complacency in all those that dwell in His presence. Hence the wicked must be changed in heart, in order to become inhabitants of heaven. 3. The Scriptures impliedly and expressly declare, that none but the regenerate shall see the kingdom of God. (*d*)

Q. 6. Does this change take place after death?

A. It does not. This life is the only day of grace and probation allotted to man; the next is a state of retri-

(*c*) Acts ii. 41. Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls.

(*d*) John iii. 3. 7. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, Ye must be born again.—Heb. xii. 14. Follow peace with all men; and holiness, without which no man shall see the Lord.—Gal. vi. 15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Rom. viii. 7. 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.—1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

bution. There will be no alteration in the character of men after death. (*e*)

Q. 7 Who is the Author of regeneration?

A. God the Holy Ghost. He is the great and efficient Agent in regeneration. (*f*)

Q. 8. Does God act as a sovereign in regenerating the hearts of men?

A. He does. He renews whom, and at what time, and by what means, He pleases. (*g*)

Q. 9. Is the moral freedom of man destroyed or impaired in regeneration?

A. It is neither destroyed nor impaired. God does not act upon man as a mere machine. He does not compel, but incline. The Divine influence is adapted to the nature of the soul, and is not felt, but experienced. The subject wills and is therefore free. The Holy Spirit operates upon the understanding, affections, and will, according to the essential properties and laws of each, and without doing violence to the principles of man's intelligent and moral nature. Divine agency, though above our comprehension, is, nevertheless, real and consistent with human freedom. Sinners are perfectly conscious, that in the change effected in regeneration, they are free from compulsion, and exercise a perfect moral agency.

(*e*) Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Eccl. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

(*f*) Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(*g*) Rom. ix. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.—1 Cor. iii. 6, 7. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Q. 10. Is the influence of the Holy Spirit in regeneration special or common?

A. It is special. That it is not common every day's experience proves. Were this the case, all men would be regenerated. This, however, is very far from being the fact. That it is special is evident, because it is imparted to some and not to others, and because it produces effects which are not common to mankind in general. It is often called irresistible, not in the sense of unresisted, but in the sense of overcoming all resistance. God makes the subjects of it willing in the day of His power. The common influence of the Spirit, to whatever degree extended, leaves the heart unwilling to be saved upon the terms of the Gospel; but His special influence, however low in degree, makes the heart willing to accept of His salvation. ^(h)

Q. 11. Why is the influence of the Spirit necessary to change the heart?

A. Not because man has not a capacity, that is, all the natural faculties requisite to exercise holy affections; but because he will not exercise such affections. It is his disaffection to God, and his unwillingness to do his duty, and his idolatrous love of the world and its sinful pleasures, which render the influences of the Spirit necessary. This necessity, therefore, so far from excusing his neglect of duty is the strongest evidence of his criminality. ⁽ⁱ⁾

Q. 12. Is man active, or passive, in regeneration?

A. In one sense he is active, and in another sense he is passive. He acts freely, while he is acted upon by the Holy Spirit. There is a sort of concidence in the divine and human agencies, though not, in strictness of language, a co-operation. This is evident from the consideration, that man is required to make himself a new heart, and that God gives the new heart. ^(j)

^(h) Ps. cx. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.

⁽ⁱ⁾ John v. 40. And ye will not come to me, that ye might have life.

^(j) Ezek. xviii. 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?—Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give

Q. 13. What are the evidences of regeneration?

A. Little or no evidence of regeneration is to be derived from an apprehended ability to specify the time, place, manner, and other circumstances of the change. The principal evidences are, 1. A heartfelt sense that the doctrines of the Bible are true and excellent; 2. A delight in religious company and conversation; 3. Enjoyment in public, private, and secret worship; 4. Pleasure in reading the Scriptures and religious books, and in meditating upon divine subjects; 5. Joy at the prosperity of Zion, and a desire that the cause of Christ should flourish and triumph; 6. Humility and meekness in deportment; 7. Benevolence to all men, and love of complacency towards Christians; 8. Hatred of sin and love of holiness, and a supreme and habitual desire after it; and 9. Obedience to the commands of God in daily life. (*k*)

Q. 14. Do the renewed in heart ever entertain doubts of their regeneration?

A. They do; and their doubts arise either, 1. From their not understanding in what regeneration consists; or 2. From the great remaining sinfulness of their hearts;

you an heart of flesh.—Philip. ii. 12, 13. Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.

(*k*) John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—Rom. viii. 14, 16. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God.—Mal. iii. 16. Then they that feared the Lord spake often one to another.—Ps. lxxxiv. 2. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.—Ps. cxix. 97. O how love I thy law! it is my meditation all the day.—Ps. cii. 14. For thy servants take pleasure in her stones, and favor the dust thereof.—Matt. xi. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart.—Mark xii. 31. And the second is like, namely, this, Thou shalt love thy neighbor as thyself.—1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death?—1 John iii. 10. In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother.—2 John ii. 3. And hereby we do know that we know him, if we keep his commandments.

or 3. From the weakness of their christian graces; or 4. From misconception respecting the nature of their religious affections; or 5. From constitutional melancholy or infirmity. But when under these doubts, it becomes Christians to examine themselves by the evidences of true piety, to be much in prayer to God for more spiritual light and life, and to live nearer to Him in holy obedience.

Q. 15. At what time of life do the greater part of Christians experience religion?

A. Much the greatest number, no doubt, are renewed in youth, or the early part of life, though some are regenerated in infancy, some in manhood, and a few in old age.

CHAPTER XIV.

Holy Love.

Q. 1. How is holy love distinguished?

A. It is distinguished into the love of benevolence, and the love of complacency, according to the character of the object on which it terminates.

Q. 2. What is meant by the love of benevolence?

A. A desire for the happiness of beings susceptible of pleasure and pain.

Q. 3. In what proportion should the love of benevolence be exercised towards beings susceptible of happiness and misery?

A. The proportion should be according to their capacity for happiness, other things being equal. God is to be loved more than all His creatures, because of the infinitude of His being. Our fellow men are to be loved as we ought to love ourselves. This benevolent affection will act most vigorously towards those who are most in view, and with whom we are most conversant and most connected, because of the relation thus sustained, and the duties thence arising.(a)

(a) Mark xii. 30, 31. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy

Q. 4. By what property is this love of benevolence distinguished?

A. True love of benevolence is disinterested; that is, it does not regard our own private interest merely, but fixes also upon the welfare of others, and is exercised towards all beings susceptible of pleasure in proportion to their intrinsic, relative, and comparative worth and importance in the scale of existence.

Q. 5. How is disinterested benevolence or affection regarded by mankind in general?

A. It is applauded by most men, but exercised by only a few.

Q. 6. What is meant by the love of complacency?

A. Delight in beings for their goodness or holiness. Of this kind is the love of God to His holy creatures, and their love towards Him, and towards each other. In this love is included the fraternal affection of Christians towards one another on account of their holiness. This love, too, is disinterested because irrespective of rewards.

Q. 7. What is the ground of distinction between love of benevolence and love of complacency?

A. This is the ground of distinction; when it has for its object the good of others, it is called love of benevolence; when it has for its object true moral excellence, it is called love of complacency. Thus every being susceptible of pleasure is a proper object for the love of benevolence, and a being that is holy is a proper object for the love of complacency; and a being susceptible of pleasure, possessed of holiness, is a proper object both for the love of benevolence and of complacency. We should exercise benevolent feelings towards God, in a supreme degree, because He is supremely great, and possesses capacity for infinite happiness; and we should delight in God supremely, because He is supremely good or infinitely holy.

Q. 8. Are all mankind bound to exercise this holy love?

A. They are. This duty is enjoined by reason and revelation. (b)

strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself.

(b) Rom. xiii. 10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—1 John iv. 8. He that loveth not, knoweth not God; for God is love.—Matt. v. 43—45. Ye have heard

Q. 9. How ought this holy love to be viewed by all intelligent beings?

A. It ought to be viewed as most excellent and lovely, and as constituting the true glory of men, of angels, and of Jehovah Himself.

CHAPTER XV.

Repentance.

Q. 1. What is repentance?

A. The radical idea of repentance is after-thought. According to the original word used in the Scriptures, it means change of mind, coming to one's senses. In a more extended construction it means reformation in heart and life, change in feelings and action.

2. What is evangelical repentance?

A. It is turning from sin to holiness; and implies a sense and hatred of sin, and a sense and love of holiness; and is attended ordinarily with hope of pardon and favor through the atonement of the Redeemer; and is followed by obedience. It implies love to the character, law and gospel of God, and has particular respect to sin as its object. This repentance, therefore, does not con-

that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Ps. xi. 7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.—Is. xliii. 4. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee.—Matt. xxii. 37—39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—John xiii. 34, 35. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—1 Pet. ii. 17. Love the brotherhood.—Rom. xii. 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Phil. ii. 3, 4. Let nothing be done through strife of vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

sist in any of the natural affections, such as gratitude, remorse, fear of punishment, pity, and sympathy. These, though given for wise and benevolent purposes, constitute no part of true repentance.(a)

Q. 3. What is legal repentance?

A. It is that sorrow for sin, which arises principally from the consideration, that it exposes to punishment, and which does not imply hating and forsaking sin, or loving and practising holiness. Such was the repentance of Judas. It is true his repentance was real and not feigned, was deep and distressing, was attended with full conviction of guilt, frank confession of it, and external reformation in part; but it arose not from true love to God and hatred to sin, but from selfishness and fear of punishment. Such, too, is often the repentance of thieves and murderers; when detected and brought to justice. They sorrow for the consequences of sin, but not for sin itself.(b)

Q. 4. What are the motives to repentance?

A. 1. Repentance is reasonable. Sin is unreasonable, base, and hateful to God, a violation of His law, and opposition to the good of His moral kingdom. If not prohibited and restrained, it would dethrone Him, and subvert the benevolent end of His government. And it does actually involve its subjects in misery in the present life. These considerations show the propriety and reasonableness of repentance. **2.** Repentance is an indispensable

(a) Joel ii. 12, 13. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Ezek. xiv. 6. Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn yourselves from your idols, and turn away your faces from all your abominations.—Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.—Is. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

(b) Matt. xxvii. 3—5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

prerequisite to pardon and salvation. The promises are made to the penitent, and the threatenings are denounced against the impenitent. This consideration is a motive to repentance.(c) 3. The duty of repentance is much inculcated by God in His word.(d)—All men, therefore, everywhere, and in all circumstances, ought to repent—to repent generally, and particularly. Christians, as they sin daily, need to repent daily.

Q. 5. Is repentance man's immediate duty?

A. It is. If he may remain impenitent, and not sin in doing it one day, he may two; and if two, he may a year; and if a year, he may during life, and to all eternity. But none will pretend this. To neglect this duty for the shortest time is, therefore, criminal.(e)

Q. 6. Is the time for repentance limited to the present life?

A. It is. There is no space for repentance in the world to come.(f)

(c) Acts iii. 10. Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Is. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Luke xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.

(d) Matt. iv. 17. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.—Acts xxvi. 20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.—Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Mark vi. 12. And they went out, and preached that men should repent.—Acts xx. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

(e) Acts xvii. 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.—Ps. cxix. 59, 60. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.—Heb. iii. 7, 8. Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

(f) Eccl. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Q. 7. Is the strength of the exercises of repentance alike in all Christians?

A. It is not. The strength of penitential sorrow is greater in some persons than others. This is owing sometimes to natural or constitutional feelings, and sometimes to the degree of grace possessed, or to the different operations of the Holy Ghost.

Q. 8. Is the Divine agency concerned in the repentance of the sinner?

A. It is. While it is man who repents, it is God who gives him repentance. *(g)*

Q. 9. What exercises of mind usually precede repentance?

A. 1. Meditation on the majesty and moral excellence of God; 2. the comparing of one's conduct with the requirements of His law; 3. reflection upon His goodness and mercy, and His justice as displayed in the sufferings of Christ; 4. contemplation on the future misery of the finally impenitent; 5. remorse, conviction of sin, and anticipation of the wrath which awaits the ungodly.

Q. 10. What is the evidence of true evangelical repentance?

A. It is reformation in life and the performance of christian duties. The subjects of it will bring forth fruits meet for repentance. *(h)*

Q. 11. What effect does the repentance of sinners on earth have upon the inhabitants of heaven?

A. It produces holy joy. They greatly rejoice when sinners are brought into the kingdom of the Redeemer. *(i)*

(g) 2 Tim. ii. 25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.—Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

(h) 2 Cor. vii. 11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things, ye have approved yourselves to be clear in this matter.—Matt. iii. 8. Bring forth, therefore, fruits meet for repentance.

(i) Luke xv. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

CHAPTER XVI.

Faith.

Q. 1. What is true evangelical faith?

A. It is that full belief in the truth of the Divine testimony concerning Jesus Christ, which implies an assent of the understanding, and an entire consent and approbation of the heart to it, and which induces the soul to place implicit confidence in Him as the true Messiah—as the Saviour of men. It is belief in Christ, attended with love for Him and trust in Him. Another definition of faith may be, An assent to the truth of the Scriptures upon the authority of God, accompanied with feelings of heart corresponding to the nature of the truths believed. A shorter definition of faith may be, Cordial confidence in God through Jesus Christ.(a)

Q. 2. Is the true faith of the Gospel expressed by different phrases in the Scriptures?

A. It is; such as 'knowing the truth,' 'coming to the knowledge of the truth,' 'receiving Christ,' 'trusting in Him,' 'looking to Him,' 'coming to Him,' and 'believing in Him.' These phrases all denote saving faith.

Q. 3. What is a false faith in relation to Gospel truth?

A. It is holding the truths of the Gospel in unrighteousness, merely assenting to the truths of the Scriptures, or relying on them for salvation, when they produce no corresponding influence on the heart and life.(b)

(a) 1-John v. 10. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.—Is. xxvi. 4. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.—Rom. x. 10. For with the heart man believeth unto righteousness.—Gal. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

(b) Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth

Q. 4. Are there any other kinds of faith?

A. There is a historic faith, and the faith of miracles.

Q. 5. What is historic faith?

A. It is a simple speculative belief in historic records.(c)

Q. 6. What is a miraculous faith?

A. It is the firm belief or persuasion produced by the Spirit of God, of being able, by the Divine power, to work a miracle, or that another can work a miracle.(d)

Q. 7. Who were possessed of miraculous faith?

A. The prophets, apostles, and some of the primitive Christians.

Q. 8. How long did the faith of miracles continue?

A. It probably continued, in a greater or less degree, till the third century of the Christian Church.

Q. 9. For what purpose was the faith of miracles given?

A. It was given to furnish indubitable evidence of the truth of Christianity.

Q. 10. Is true evangelical faith important?

A. It is; because it is an indispensable condition of eternal life.(e)

in unrighteousness.—James ii. 19. Thou believest that there is one God; thou doest well; the devils also believe and tremble —Acts viii. 13, 20, 21. Then Simon himself believed also, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

(c) Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—James ii. 17. Even so faith, if it hath not works, is dead, being alone.

(d) Matt. xviii. 20. And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.—Acts xiv. 9, 10. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.—1 Cor. xiii. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

(e) Acts xvi. 30, 31. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts x. 43. To him

Q. 11. Is faith a suitable and just condition of salvation?

A. It is; because it honors God by bringing back the sinner to Him. Man fell by disbelieving or discrediting God, and thereby greatly dishonored Him. He now rises by believing or crediting Him, and thereby honors Him. In this respect faith restores man to his original state. Faith, therefore, is the proper ground or condition of salvation.

Q. 12. In what light is faith to be viewed in man's salvation?

A. Not as the meritorious ground of it; but as that which unites the soul to Christ, and makes it a partaker of His benefits, and as the grand condition upon which salvation is bestowed.*(f)*

Q. 13. Is man voluntary in the exercise of faith?

A. He is. While faith is the gift of God, it is the voluntary act of man.*(g)*

Q. 14. In what way is faith produced, continued, increased, and strengthened?

A. Ordinarily by the preached Gospel, the sacraments, prayer, and the other means of grace.*(h)*

Q. 15. What is the fruit and evidence of true evangelical faith?

A. Obedience to God, and benevolence to men. Good works are the principal characteristic of Gospel faith, and flow from it as naturally as streams do from their fountain.*(i)*

give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

(f) Eph. ii. 8. For by grace are ye saved through faith.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

(g) Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.—Heb. xii. 2. Looking unto Jesus, the author and finisher of our faith.

(h) Rom. x. 14, 17. How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God.

(i) James ii. 21—24. Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou

Q. 16. Is faith without works of any avail to salvation?

A. It is not. It is merely speculative, dead, and wholly delusive to the soul. (j)

Q. 17. Will a person's merely believing that his sins are forgiven, that Christ died for him in particular, and that he shall be saved, warrant him in the confidence that he possesses saving faith?

A. Certainly not. These are by no means the direct objects of true faith. If a person has not love to God and man, and obedience to the Divine precepts, he should wholly distrust his faith.

Q. 18. Was the faith of the Patriarchs and Prophets of the same nature with the faith of Christians in the present day?

A. It was, though attended with this circumstantial difference—the former believed in Christ as the Messiah who was to come; the latter believe in Him as the Messiah who has come. It may be observed, too, that the faith of those who live under the Gospel dispensation is probably more enlarged as embracing more objects, and these more distinctly under a clearer and fuller revelation, than the faith of the saints of old.

CHAPTER XVII.

Justification.

Q. 1. What is meant by evangelical justification?

A. It means God's acceptance of a sinner. This implies the pardon of sin and the accounting of him righteous. It does not make him really holy or just, but only declares, or considers him, in the eye of the law,

how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

(j) James ii. 17. Even so faith, if it hath not works, is dead, being alone.

to be holy or just, and treats him, as it respects a future state, as though he had never sinned.(a)

Q. 2. What is the difference between legal and evangelical justification?

A. Legal justification is justification according to the strict demands of the law. Holy angels are justified upon strict legal principles. So might mankind be, had they never sinned. But, being sinful, they can never be justified by deeds or works of law, ceremonial, judicial, or moral. Every attempt, therefore, at justification by law, is fruitless, and an attempt to detract from the grace of God, and the honor of Christ, to exalt man and annihilate the salvation of the Gospel.—Evangelical justification is acceptance with God, not on account of personal inherent righteousness, but on account of the righteousness or merit of Christ, which has commonly been called imputed righteousness. Man under the Gospel is justified as ungodly—as sinful, though not as impenitent or unbelieving, for repentance and faith are indispensable conditions of forgiveness.(b)

Q. 3. In what way is the sinner justified?

A. By grace through faith. Grace provided the plan of justification, and revealed it in the Gospel; grace absolves the sinner, and reckons him righteous. But this is done not for, but through faith. Faith is that by which a sinner receives justification. Faith accepts

(a) Eph. i. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.—Rom. v. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him.—Acts xiii. 38, 39. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

(b) Rom. iv. 3—7. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.—Rom. iii. 20, 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude, that a man is justified by faith, without the deeds of the law.

Christ, or His atonement, or righteousness, and is thus counted for righteousness. Thus the grace of God is the source, the righteousness or atonement of Christ the ground, and faith the recipient, of justification.(c)

Q. 4. At what time is the sinner justified?

A. He is justified upon the first act of true evangelical faith—his past sins are all forgiven, and the covenant, in which he has now become personally interested, secures his voluntary application by faith to the blood of Christ for the pardon of his future sins, which will be forgiven when he so applies, and not before.

Q. 5. In what light are good works to be viewed in justification?

A. They are to be viewed only as an expression of true faith, and an evidence of justification. Mankind are not justified by works, nor partly by works and partly by faith, but wholly by faith.(d)

Q. 6. Is there any discordance between the sentiments of Paul and James, respecting the doctrine of justification?

A. No; they perfectly agree. Paul wrote against those who held to justification by works or deeds of law, and who objected to justification by faith; and James wrote against those who believed in justification by a faith that was merely speculative, or by an assent of the understanding which was not attended with the consent

(c) Gal. ii. 16. 21. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.—Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.—Rom. v. 1. Therefore being justified, by faith, we have peace with God, through our Lord Jesus Christ.—Rom. iii. 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference.—Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Gal. iii. 11. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith.

(d) Rom. iii. 20. 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude, that a man is justified by faith, without the deeds of the law.

of the heart, and with good works. Hence Paul taught, that a man was justified not by works, but by faith, meaning that faith which works by love, and constrains to obedience; and hence James taught that a man was not justified by faith, meaning a mere speculative faith, but by works, and by these only as evidence of that operative faith which is the sole condition, or instrumental cause of justification.(e)

Q. 7. Does the method of justification by faith make void the law, and tend to licentiousness?

A. Most certainly not. But it establishes the law, by presenting the highest motives to love and obedience, and opposes all antinomian or licentious sentiments and practices. Faith in its nature is holy, and is productive of practical godliness; and justification by it excludes all boasting, and exalts free grace; while justification by works fosters a spirit of pride and vain glory.(f)

Q. 8. Who is the author of justification?

A. God. The Father appoints the way, and gives His Son to prepare it. The Son sustains the law by enduring its curse, and thus provides a righteousness. The Holy Spirit makes known the way, and induces the sinner to comply with it. And then God wholly absolves the believing sinner from punishment in a future state, and treats him as though he had never sinned.

Q. 9. What are the effects of justification upon those who are justified?

(e) Rom. iii. 26, 27, 28, 30, 31. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.—James ii. 20—24. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar! Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

(f) Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

A. Peace and happiness from God, acceptable approaches to Him in religious duties, and a hope of everlasting life. And the enjoyment of these is presumptive evidence of the believer's justified state.

Q. 10. Is the doctrine of justification by faith to be viewed as important?

A. It should be considered as all important. It was clearly taught and maintained by the primitive Christians, and by the Reformers, as vital to the system of religion once delivered to the saints. It affects more or less all the doctrines, experience, and practice of Christians. Paul says to the Galatians, that those who denied it taught another gospel, and he pronounced a wo upon them.^(g)

CHAPTER XVIII.

Perseverance.

Q. 1. What is meant by the perseverance of the saints?

A. I. By it is meant, negatively, 1. Not that none who profess religion will fall away and perish. Hypocrites may, and unless prevented by the influences of the Holy Spirit will, apostatize, as did Alexander, Hymeneus, Philetus, and Judas: 2. Not that saints never fall into sin. They sin daily, and, sometimes, most awfully, as did David, Solomon, and Peter, and thereby fall under God's fatherly displeasure: 3. Not that saints in themselves or of themselves will persist in holiness. The best believers, if left to themselves, would certainly apostatize and perish. There is nothing in the nature of regeneration or holiness to prevent it: 4. Not that saints will uniformly increase in holiness, and enjoy the consolations and hopes of religion. Christians sometimes are stationary, sometimes

^(g) Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

backslide, and sometimes lose the comforts of religion, and sink into the depths of despondency: 5. Not that those who are once justified will be saved, whether they continue in holiness through life or not. None will be saved but those who endure to the end: 6. Not that saints will persevere in godliness without their own exertions. Perseverance is theirs, and every exercise of heart and action of life is theirs: But, II. By the perseverance of saints is meant, positively, that all who are truly regenerated by the Spirit of God, will be preserved from total and final apostasy from the state of grace, and will persevere in holiness unto the end of life, and be saved. They will continue in a state of grace till they arrive at a state of glory. God will preserve them through faith unto salvation. There is an inseparable connection between the first exercise of true faith and eternal life. This is what is meant by the perseverance of the saints.

Q. 2. How does it appear that the doctrine of the saints' perseverance is true?

A. From the Sacred Scriptures. The Bible nowhere asserts, that any saints will totally and finally apostatize. It does not mention a single instance of a real saint's apostatizing. But it teaches the doctrine, that the saints will persevere, by passages which expressly declare it or imply it. In fact, all the other doctrines of grace imply the truth of this. (a)

(a) 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us.—Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.—Heb. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for him.—Rom. viii. 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—John xiv. 16, 17. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.—1 John iii. 9. Whatsoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.—Eph. iv. 30.

Q. 3. How do the saints persevere?

A. By the aids of Divine grace in the use of means which God has appointed. The use of means is as necessary in sanctification as in regeneration. Man, as a moral being, never acts but in the view and under the influence of motives.

Q. 4. How ought persons who profess to have experienced a change of heart to view their experience, if they do not persevere in the Christian life?

A. They ought to fear that their religious experience is not genuine, but delusive. A person has no evidence of his being a Christian, any further than he lives the life of a Christian.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Jer. xxxi. 3. The Lord hath appeared of old unto me, saying, Yea; I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee —2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.—Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.—2 Thes. iii. 3. But the Lord is faithful, who shall establish you, and keep you from evil.—Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.—John xvii. 12. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.—John vi. 64, 70, 71. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.—John vi. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.—John x. 27—29. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand.—Ps. xxxvii. 23, 24. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand.—1 Pet. i. 4, 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—Job xvii. 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

Q. 5. Do the commands and exhortations to persevere in holiness, and the warnings against apostasy given in the Scriptures, prove that saints may apostatize?

A. Certainly not. They only prove that they are liable in themselves to fall away, and also show what would be the consequence if they should apostatize; not that they ever in fact do. It is in this light that those passages of Scripture are to be viewed which are usually brought to disprove the doctrine of the saints' perseverance. They are merely hypothetical, and were written to be used as means in securing the saints from apostasy.

Q. 6. What effect is the doctrine of perseverance adapted to have upon saints?

A. It is adapted to excite them to the duty of self-examination, to console weak believers, and to encourage all to work out their salvation with fear and trembling, in the hope that it will finally be well with them. The certainty of the end does not supersede the necessity of means, but lays a foundation for the use of them. The doctrine of the saints' perseverance in no sense tends to licentiousness. To the truth of this saints on earth and saints in heaven can attest.

CHAPTER XIX.

Death.

Q. 1. What is death?

A. It is the extinction of animal life, and the separation of soul and body. When this event takes place, the animal functions cease, the body becomes lifeless, and the soul enters the eternal world disembodied, or freed from its tenement of clay.

Q. 2. Is death the portion of all men?

A. All have died to the present generation, Enoch and Elijah only excepted, and all that now live, and shall hereafter live, will die, except those who shall be alive on the earth at Christ's second appearing, who will be

changed as to their bodies, and pass into eternity without seeing death (a)

Q. 3. Can death in any way be averted?

A. It cannot. Neither infancy, youth, manhood, health, strength, beauty, nor goodness, can resist its approach. But though there is a certainty of death, yet the time, manner, and other circumstances of it, are uncertain. (b)

Q. 4. Would mankind have died if they had not sinned?

A. Most likely they would not; but would probably have been translated to heaven at the close of their probation, as were Enoch and Elijah.

Q. 5. Who is the author of death?

A. God. It is effected by His agency. (c)

Q. 6. Why does God inflict death upon men?

(a) Gen iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment.—Heb. xi. 5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.—2 Kings ii. 11. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—1 Cor. xv. 51, 52. Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(b) Eccl. viii. 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.—Job xxx. 23. For I know that thou wilt bring me to death, and to the house appointed for all living.—James iv. 14. Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapor that appeareth for a little time, and then vanisheth away.

(c) Deut. xxxii. 39. See now that I, even I am he, and there is no God with me. I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass.—Job xxx. 23. For I know that thou wilt bring me to death, and to the house appointed for all living.

A. He does it to admonish us that we are sinners, to show the evil of sin, to display his justice, and because death, or some similar change, is necessary to an introduction into the future world.

Q. 7. What are the effects of death upon the human race?

A. It puts a period to all their earthly connections, possessions, honors, joys, and sorrows, and to their probationary state; levels all distinctions between the rich and the poor, high and low, bond and free; and introduces its subjects into the eternal world.(d)

Q. 8. Does death affect all men alike?

A. It does not in all respects. It is in some degree terrific to all—to the righteous as well as to the wicked. To the latter it is a justly terrible evil, for it terminates all their carnal enjoyments and hopes, and fixes them in a state of complete and endless wretchedness. To the former it is a great blessing, for it closes their state of suffering, removes all moral and natural evil, and admits them to heaven and to a participation of all its joys.(e)

Q. 9. Is it important to be constantly prepared for death?

A. It is all important; for we are liable to the arrest of death every moment; and our enjoying the happiness of heaven, or suffering the misery of hell, depends upon our being prepared or not prepared for this event.(f)

(d) Eccl. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(e) Ps. lv. 4. My heart is sore pained within me, and the terrors of death are fallen upon me.—Is. lvii. 1. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from evil to come.—Rev. iv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.—Prov. xi. 7. When a wicked man dieth, his expectations shall perish; and the hope of unjust men perisheth.—Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death.—Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(f) Matt. xxiv. 44. Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh.—Eccl. ix. 10. Whatsoever

Q. 10. What constitutes preparation for death?

A. That which prepares for judgment and eternity—which fits for heaven, and entitles to the everlasting rewards of the righteous; and this is repentance and faith—a new heart and an obedient life.*(g)*

Q. 11. How should the subject of death be treated at all times?

A. With solemnity. All levity in respect to it is highly improper, and is characteristic of a vain, inconsiderate, and sinful mind.

CHAPTER XX.

Future State.

Q. 1. What is the evidence that man will exist in a future world?

A. 1. The soul is immaterial, and, therefore, capable of surviving its clayey tenement. It is not always, and by absolute necessity, impaired by diseases or decays of the body. This consideration is an evidence in favor of the existence of the soul hereafter. 2. The fact, that some animated creatures pass through several changes before they arrive at their most perfect condition, renders it probable that man may exist in another and higher state. Death may prove but another birth. 3. The soul's capacity for eternal progress in knowledge, holiness, and happiness, is another argument in favor of its immortality. Would God make such a glorious being to be consigned to oblivion almost in the very commencement of its existence? 4. The ardent desires and hopes for

thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—1 Tim. vi. 19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

(g) Luke xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—John iii. 3. Except a man be born again, he cannot see the kingdom of God.—James ii. 17. Even so faith, if it hath not works, is dead, being alone.—Prov. xiv. 32. The wicked is driven away in his wickedness; but the righteous hath hope in his death.

immortality, which have ever prevailed among all people, are a strong presumption in its favor. The idea of annihilation is repugnant to all the natural feelings of man. 5. Conscience, accusing when we do wrong, and excusing when we do right, indicates that there will be a future state of retribution. 6. The unequal distribution of justice among mankind in the present state of existence is an argument for the immortality of the soul. If justice in all cases does not take place in this life, we may infer, from the character of God, that it will in a life hereafter. 7. The general belief of a future state in all ages, nations, and tribes of mankind, is a strong indication of its reality. This is the case, whether the belief arose, at first, from immediate revelation, which has been transmitted from generation to generation by tradition, or from reason, analogy, or any other source.—Such are the arguments in favor of the soul's immortality, aside from the Bible. But, 8. The Scriptures give absolute assurance of a future state.(a)

Q. 2. In what condition will mankind exist in the life to come?

A. They will exist in a conscious, active and happy or unhappy state, as they shall be holy or unholy, when they depart this life.(b)

(a) 2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—Ecc. xii. 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it.—Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—2 Cor. v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—Matt. xxii. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—Matt. xvii. 3. And, behold, there appeared unto them Moses and Elias talking with him.

(b) Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—Luke xvi. 22, 23, 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember, that thou in thy life time receivest thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.

Q. 3. Do mankind immediately pass into this condition of existence upon death?

A. The soul will immediately pass into a state of happiness or misery, and the body will dissolve to dust, whence it was taken. The soul does not become lifeless with the body, nor does it sleep or lie dormant after the death of the body, till the general resurrection; but it is sensible and active.(c)

Q. 4. What is meant by the separate or intermediate state?

A. The state in which the soul exists between the death and resurrection of the body.

Q. 5. Will mankind in a future state perceive, act, and have intercourse one with another?

A. No doubt they will; but in our present state of existence we cannot determine in what manner spirits perceive, act, and have intercourse one with another. This, however, is no evidence against the fact. The illiterate savage has not the least idea of the mode in which we exchange thoughts by letters, words and language, in writing.

Q. 6. Are the faculties of the soul enlarged, so that it is susceptible of greater happiness or misery, in the future state?

A. They are vastly enlarged and strengthened; and hereby the soul will be prepared for greater joys or sorrows.(d)

(c) Luke xvi. 22, 23, 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.—Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—2 Cor. v. 6, 8, 9. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that, whether present or absent, we may be accepted of him.—Philp. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

(d) 1 Cor. xiii. 9—12. For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put

Q. 7. What are the condition and prospects of those who are in a separate state?

A. They are in a state of enjoyment or suffering, according to their characters; and they look forward with anxious expectation, to the general resurrection, the general judgment, and the eternal state of retribution.

CHAPTER XXI.

Resurrection.

Q. 1. What is meant by the resurrection of man?

A. The raising of the bodies of mankind, incorruptible, to life from the dead and the re-uniting of them to their souls.

Q. 2. How does it appear that there will be such a resurrection?

A. In answer to this question, let it be observed, 1. This doctrine, though above reason, is not contrary to it, and therefore not incredible: 2. There are examples of resurrection in insects, vegetables, and trees, from year to year. These teach the possibility, and more than the possibility, of man's resurrection: 3. The Bible most explicitly declares the doctrine of the general resurrection. This doctrine is corroborated by the fact, that Enoch and Elijah were, both soul and body, translated to heaven; that Jairus' daughter, the widow's son at Nain, and Lazarus, were raised; that many dead bodies were literally raised at Christ's crucifixion; and that Christ himself has arisen from the dead: 5. It should be added and remembered, that Christ arose as a public Person, the representative and forerunner of all saints. His resurrection was a pledge and assurance of theirs. (a)

away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.

(a) Job xix. 26, 27. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—John v. 28, 29. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—Acts xxiv,

Q. 3. Will the same body be raised that is deposited in the earth?

A. We have reason to believe that all which is essential to constitute the identity of the body will be raised. *(b)*

Q. 4. Is it possible that the dead should be raised?

A. Certainly it is. Infinite power can do it. There is nothing in a dead body which renders it impossible, that it should be raised. Death does not annihilate, but only reduces the body to its first principles or elements. It cannot be more difficult to raise the dead, than to create at first. *(c)*

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.—1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—Heb. xi. 5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God.—2 Kings ii. 11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—Luke viii. 54, 55. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat.—Luke vii. 14, 15. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.—John xi. 43, 44. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—Matt. xxvii. 52. And the graves were opened; and many bodies of the saints which slept arose.—Matt. xxviii. 6. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

(b) 1 Cor. xv. 35—44. But some man will say, How are the dead raised up; and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(c) Acts xxvi. 8. Why should it be thought a thing incredible with you, that God should raise the dead?

Q. 5. When will the dead be raised?

A. At the end of the world—the time of general judgment. Then the bodies of all those who shall have deceased will be raised, and the bodies of all those who shall be alive will be changed, (which will be equivalent to a resurrection,) as were the bodies of Enoch and Elijah at their translation. And the raised bodies of both the righteous and the wicked will be united to the souls with which they were connected in this life.(d)

Q. 6. Why will the body be raised or changed, and united to the soul in the life hereafter?

A. 1. It will be changed because the present body is unsuited to the future state. The body of every creature is fitted by God to the state in which it exists. This is a constituted law of the whole creation. 2. The body will be raised, that it may be united to the soul, so that, as it was a partaker of the deeds on earth, it may be a partaker of the awards that shall be adjudged for eternity. 3. By the re-union of body and soul, the person will be prepared to enjoy or suffer more than he otherwise would. The righteous hereby will be completely redeemed from the evil effects of sin, and the wicked will be brought entirely under its dominion, and be compelled to endure its evils. In consequence of the connection of soul and body, a person is capable of virtues and vices of which the soul alone cannot be, as the denial and gratification of certain bodily appetites or animal desires. And for these the soul and body connected will be awarded in a future state; and in this way the happiness or misery of the soul will be augmented. Were it not for this consideration, it would be difficult to point out the design of the resur-

(d) 1 Thess. iv. 15—17. For this we say unto you, by the word of the Lord; that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.—1 Cor. xv. 51, 52, 53, 23. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming.

rection. 4. By the resurrection or change of the body and its re-union with the soul, the wisdom, goodness, and power of God will be illustriously manifested.(e)

Q. 7. By whom will the dead be raised?

A. This supernatural and Divine work is attributed in the Scriptures to the Lord Jesus Christ in His mediatorial character. It will be effected instrumentally by the archangel's trumpet, sounded by Christ's order, and attended with His all-quickenng power. This will be a summons, not only for the dead bodies to arise, but for the souls to be united with them.(f)

Q. 8. What will be the nature of the resurrection body?

A. The bodies of the righteous will be raised spiritual, incorruptible, strong, active, and glorious. They will not be subject to weariness by labor, wasting by disease, or decay by age. The bodies of the wicked will be raised immortal; but in dishonor, deformity, shame, and everlasting contempt.(g)

Q. 9. What will be the feelings of mankind at the time of the resurrection?

A. The righteous will rise with joy and triumph; but the wicked will rise with fear and trembling.

Q. 10. Will persons who were acquainted with each other in this life know each other in the life to come, when clothed with the resurrection body?

A. Undoubtedly they will. The righteous who knew each other on earth will know each other in heaven. The wicked who knew each other on earth will know each other in hell. Even spirits in the separate or intermediate state know each other. Moses and Elijah knew

(e) 1 Cor. xv. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. See also reference b and d.

(f) 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.—Matt. xxv. 31, 32. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations.

(g) Philip. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

each other, and talked with each other, in the mount of transfiguration.(h)

Q. 11. Is the doctrine of the resurrection an important and peculiar doctrine of Christianity?

A. It is; for, though it may appear non-essential to some, incredible to others, and mysterious to all, yet the whole Gospel stands or falls with the truth of this doctrine, especially with the resurrection of Christ.(i)

CHAPTER XXII.

Judgment.

Q. 1. What is meant by the general judgment?

A. The general trial of angels and men, whether holy or unholy.

Q. 2. Is there a particular judgment passed upon all, both angels and men, at the close of their probation?

A. There is; but this judgment is individual and secret.

Q. 3. What are the evidences that there will be a general judgment?

A. 1. The dictates of conscience and reason suggest this. **2.** The justice of God implies this. **And, 3.** The Sacred Scriptures explicitly teach this. All that is said in the Bible respecting the probation of angels and men has reference to a general judgment.(a)

(h) Matt. xvii. 3. And behold there appeared unto them Moses and Elias talking with him.—Luke xvi. 22, 23, 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

(i) 1 Cor. xv. 12, 13, 14. Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

(a) Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man, whom he hath or-

Q. 4. When will the day of judgment be?

A. At the end of the world—when this scene of things shall close.*(b)*

Q. 5. Do the Scriptures teach how long the judgment day, or the time of judgment, will continue?

A. They do not. A day, as used in relation to this subject, evidently means a period of time; and this period, we must conclude, will be sufficient for all the purposes of final judgment.

Q. 6. Where will be the place of the general judgment?

A. We do not know. It will be, however, in that place which is best suited to the occasion. Probably, therefore, it will not be on the earth, but in the air, the region of clouds, the most capacious place for such vast multitudes of beings to assemble.*(c)*

Q. 7. Who will be the judge?

A. The Lord Jesus Christ. He will sit in judgment, and render unto all according to their deeds.*(d)*

Q. 8. In what manner will Christ come to final judgment?

A. He will appear in His glory attended by His holy angels.*(e)*

dained, whereof he hath given assurance unto all men in that he hath raised him from the dead.—Rom. xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God.—Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(b) Matt. xxv. 31—33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left.

(c) 1 Thess. iv. 17. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

(d) John v. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man.

(e) Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Q. 9. How will angels and men be affected at His approach?

A. None will then be disposed to deny either the Divinity or humanity of His person, nor the truth of His religion. The holy will have unspeakable joy and delight; and the unholy will have the most heart-rending anguish and horror.

Q. 10. What is the particular design of the general judgment?

A. 1. It is not to furnish the Judge with instruction and information, for He is omniscient, and, consequently, knows the heart and actions of all creatures: But, 2. It is to show all intelligent creatures in general, and every individual in particular, whether holy or unholy, on what grounds angels and men are approved or condemned, and publicly to justify God in His treatment of all moral beings. It is not only highly important, that God should do right, but that he should display His righteousness, and manifest the glory of His character to all intelligent beings. Without a general judgment, God can make every individual see and feel that He has treated him right; but He cannot make any person see and feel that He has treated others right, without a full exhibition of all their conduct. But in the general judgment all will perceive, most clearly, the equity of every sentence that is passed. This will be the case with angels and men, whether holy or unholy. And in doing this, God will show forth the glory of his perfections, and, especially, the glory of Divinity in the person of Jesus Christ.

Q. 11. By what rule of judgment will Jesus Christ judge angels and men?

A. By the means of knowledge they enjoyed, and the motives to obedience with which they were favored. Among mankind, the Heathen will be tried by the light of nature, and those who have enjoyed the Sacred Scriptures will be judged by them.(f)

Q. 12. For what will angels and men be judged?

A. For all their moral conduct. The conduct of holy angels, who have kept their first estate, will be examined

(f) Rom. ii. 12, 16. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

and applauded. The conduct of those angels who have apostatized will be examined and condemned. The conduct of all mankind will be brought to view, of the righteous as well as the wicked. The sins of both, as they are so intimately connected and interwoven one with another, will of necessity be exhibited. This, too, will be necessary, in order to justify the righteous decision of the Judge—to manifest His justice in condemning the wicked, and His grace in saving the penitent and believing. In the acquittal of the holy, and the condemnation of the unholy, the consciences of all will justify the decision of the omniscient and righteous Judge.(g)

Q. 13. What sentence will the judge pronounce in consequence of the trial?

A. The wicked He will doom to everlasting perdition; and the righteous He will reward with everlasting felicity. The sentence thus passed will be irreversible and eternal, and, consequently, the state of angels and men will then be fixed forever.(h)

Q. 14. How should the judgment day be viewed?

A. It should be viewed as the most sublime, interesting, solemn, and momentous of all periods; for then time

(g) 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Luke xii. 2. For there is nothing covered that shall not be revealed; neither hid, that shall not be known.—Matt. xii. 36, 37. But I say unto you, that every idle word, that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—1 Cor. iv. 5. Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.—Rev. xx, 12, 13. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.—And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

(h) Matt. xxv. 34, 41, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal.

will close; eternity will commence; the Lord himself will descend from heaven with the mighty shout of the archangel; the heavens will be rolled together as a scroll; the elements will melt with fervent heat; the nations under ground will start into life; mankind, of all generations, climes and languages, together with all holy and unholy angels, will be assembled to receive an irrevocable sentence, according to the deeds they have done; Jesus Christ will sit in judgment, and seal the destiny of all moral creatures for eternity; and the highest glory and felicity of all holy creatures, and the deepest shame and wretchedness of all the unholy, will commence, to continue forever.

Q. 15. What effect ought the doctrine of the general judgment to have upon all mankind?

A. It should excite them to universal holiness in heart and life. God and their own interest demand it.(i)

CHAPTER XXIII.

Future Happiness.

Q. 1. Is there a future state of happiness for the righteous?

A. There is. This truth is taught explicitly in the Bible.(a)

Q. 2. How long will this state continue?

(i) 2 Pet. iii. 10, 11. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?

(a) Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Ps. xvi. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

A. Forever. It will be literally without end?(b)

Q. 3. Where will the saints reside?

A. In that part of the world of spirits, called heaven, or the third heaven, or heaven of heavens.(c)

Q. 4. Is heaven a place, or merely a state?

A. It is a place. It is frequently represented as such in the Scriptures. It is called a paradise, a building of God, mount Zion, a city, a kingdom, a better country, the heavenly Jerusalem. Indeed there must be some place for the residence of the glorified body of Christ, and the embodied spirits of the redeemed, after the resurrection.(d)

Q. 5. What is the condition of the saints in heaven?

A. They are free from all temptations of earth and hell; free from all sin and imperfection; perfectly conformed to God in heart and practice; and perfectly happy.(e)

(b) Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—1 Thess. iv. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.

(c) Matt. xxiv. 36. But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only.—2 Cor. xii. 2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven.—1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee.

(d) Heb. xii. 22, 23. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect.—Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—2 Cor. v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—Matt. xxv. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Heb. xi. 16. But now we desire a better country, that is, an heavenly.

(e) 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.—1 Cor. xiii. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—Rev. vii. 16, 17. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them

Q. 6. In what does the happiness of heaven consist?

A. It consists not merely in passive enjoyments, but mostly in positive activity. The inhabitants of heaven dwell in the immediate presence of the Father, the Son, and the Holy Ghost, and enjoy a glorious, happy, and lasting union and communion with them. They love, serve, worship, and glorify God, continually. They study the character, creation, and providence of God; the character and redemption of Christ; and the character and work of the Holy Spirit. They know, love, and serve each other as brethren, with the highest joy, having a common interest and aim.^(f)

Q. 7. Are there different degrees of holiness and happiness among glorified saints?

A. There are. Though all the redeemed in heaven are entirely holy and happy, still they possess different degrees of holiness and happiness, according to their capacity.

Q. 8. Will the saints in heaven continue forever to increase in knowledge, holiness, and happiness?

A. They probably will. If so, a time will come, when they will be as far above what the angels now are, as the angels now are above them. The angels will also probably be making continual progress in spiritual attainments, and, consequently, the redeemed will never be any nearer to them, in greatness and glory, than when they enter heaven.

Q. 9. How does the heaven of the Christian differ from that of the Mohamedan?

unto living fountains of waters, and God shall wipe away all tears from their eyes.—Ps. xvi. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

^(f) Rev. vii. 15. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.—Rev. xxii. 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.—Rev. v. 9, 10, 13. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

A. The latter consists in carnal possessions and delights; the former in spiritual possessions and joys.

Q. 10. What number from among men will be thus happy?

A. A countless multitude. Many were saved before the flood, many under the Mosaic dispensation, and vastly more will be saved under the Christian dispensation, especially if all the inhabitants of the earth who will live during the millennium are included. It is not improbable that a far greater number will be saved than lost.(g)

Q. 11. How should we be affected at the death of the righteous?

A. We should not sorrow on their account, for death is their gain. But by it we should be excited to live the life of the righteous, that we may die their death, and our last end be like theirs.(h)

CHAPTER XXIV.

Future Misery.

Q. 1. What are the evidences that there is a future state of misery for those of mankind who die impenitent?

A. 1. The plain and explicit declarations of the Scriptures, in relation to this subject, are decisive evidence of the truth of this doctrine.(a) 2. The opposi-

(g) Rev. vii. 9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

(h) Phil. i. 21. For to me to live is Christ, and to die is gain.—Num. xxiii. 10. Let me die the death of the righteous, and let my last end be like his.

(a) John v. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Ps. ix. 17. The wicked shall be turned into hell, and all the nations that forget God.—Prov. xi. 7. When a wicked man dieth, his expectations shall perish; and the hope of unjust men perisheth.—John viii. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth

tion made to the instruction of Moses and the Prophets, Christ and the Apostles, by the impenitent, to whom they preached, is evidence that they did teach this doctrine. Their hearers would not have been so bitter against the truths they taught, if they had declared that all men would be saved. 3. The concern in many for their own future salvation, produced by the preaching of Christ and His Apostles, is an evidence that the doctrine of future punishment was taught by them. 4. The great solicitude for the salvation of souls which the Prophets, Christ, and the Apostles manifested, proves beyond a doubt, that they believed in the doctrine of the future misery of the wicked, and that they taught it.

Q. 2. Why does God, inflict misery or penal evil upon the wicked in the world to come?

A. He does it because they deserve it, and because the general good requires it. By punishing the wicked God shows His hatred of sin and love of holiness, maintains the authority of His law and government, vindicates His character as moral Governor, and promotes the general good of the universe.

Q. 3. How long will the future misery of the wicked continue?

A. Eternally. Reason teaches that God may punish sinners so long as they continue to sin, and there is no reason to suppose that those who die impenitent will ever cease to sin; for a sinful volition or exercise will never produce a holy one. Sinners too, will always deserve to be punished. God may therefore, justly punish them forever. With respect to the duration of future punishment, mankind are not proper judges, for they know not the full demerit of sin. This God alone can determine; and He speaks of it in the Scriptures as 'eternal,' 'everlasting,' 'forever,' 'forever and ever.' We must therefore renounce

on him.—Phil. iii. 19. Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things.—Matt. xxv. 30. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. vii. 13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.—Prov. i. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

the Bible, or believe the doctrine of endless future punishment.(b)

Q. 4. Is there any evidence that those who die impenitent will be restored to happiness or annihilated, in any period in eternity?

A. There is none. The punishment of the future world is not disciplinary or remedial. It is not so in the case of rebel angels. And we have no evidence, from reason or revelation, that it is so with the finally impenitent of the human race. Further, neither reason nor Scripture gives us any assurance or intimation whatever, that the finally impenitent can expiate their sins by suffering for a limited time. The doctrine of annihilation, or literal destruction of the wicked, is nowhere taught, but is everywhere expressly or implicitly opposed in the Bible. The doctrine, then, of restoration and of annihilation is unscriptural and false. (c)

Q. 5. By what language is the future punishment of the wicked described in the Sacred Scriptures?

(b) Matt. xxv. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.—2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Rev. xiv. 11. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image; and whosoever receiveth the mark of his name.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake; some to everlasting life; and some to shame and everlasting contempt.—Mark iii. 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Matt. xxvi. 24. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. See also reference (c)

(c) Luke xvi. 22—26. And it came to pass, that the beggar died, and was carried by the angel into Abraham's bosom; the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

A. It is described by terms the most terrific and affecting. It is called 'death,' 'worm that never dieth,' 'darkness,' 'mist of darkness,' 'blackness of darkness forever,' 'fire that shall never be quenched,' 'suffering the vengeance of eternal fire,' 'furnace of fire,' 'fire prepared for the devil and his angels.' Though these expressions are metaphorical, yet they convey the idea of the greatest and most dreadful pains and torments. The capacities and faculties of the wicked will be much enlarged after death, so that they will be capable of suffering much more misery in the future than in the present state.

Q. 6. Will there be different degrees of punishment inflicted upon the wicked hereafter?

A. There will. Some will endure more misery than others, though all will be punished eternally. This idea may be thus illustrated; two cords may extend around the earth, yet one be twice as large in diameter as the other; two persons may be afflicted with the same malady during the same length of time, yet one suffer thrice the distress of the other. Punishment in eternity will be according to the number, magnitude, and aggravation of offences committed in this state of existence.^(d)

Q. 7. Is the future misery of the wicked, bodily, or mental, or both?

A. It is both. As the body and soul constitute the person that sinned in this life, so they both will constitute the person that will suffer in the life to come, after the separate state closes, though before this time the soul only will suffer. The representations of Scripture on this subject, though they should be considered figurative, seem to convey the idea of corporal punishment. And it is reasonable to conclude there will be bodily sufferings, because the soul cannot suffer greatly without affecting the body and the finally impenitent will be completely miserable. But bodily distress will not be the principal punishment of the wicked. Mental sufferings will chiefly

(d) 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—Rev. xx. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rom. ii. 6. Who will render to every man according to his deeds.

constitute their misery. These will arise from various sources, viz. 1. Clear convictions of sin, guilt, and ill desert; 2. Recollection of the kind admonitions and remonstrances of God, of His ministers and people, and that salvation was once within their reach, but now, by their neglect, is removed to an infinite distance from them, and that they must dwell forever in utter despair; 3. Raging desires of ease and pleasure never gratified; 4. Association with the devil and his angels, and all wicked and impenitent men, who will torment one another; 5. The knowledge that God overrules their sin and misery for the good of His friends; 6. Banishment from the favorable presence of God; 7. A view of the righteous in exquisite happiness; and, 8. The sinfulness and malignity of their own hearts. These will constitute a hell within them, and lay a foundation for wretchedness without intermission, abatement, or end.(e)

(e) Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. xiii. 30. 40, 41, 42. 49, 50. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Rev. xix. 20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.—Rev. xx. 10. 14, 15. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xxi. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.—Rev. xiv. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb.—Matt. iii. 12. Whose fan is in his hand, and he will thoroughly purge his floor,

Q. 8. Is hell a place, or a state merely?

A. It is a place. It is thus represented in the Scriptures. There is the same reason for believing hell to be local, that there is for believing heaven to be local.

Q. 9. What is the effect of believing the doctrine of universal salvation?

A. It leads to the neglect of true religion, to ease in impenitence, to encouragement in immorality and sin. Nothing in universalism is adapted to restrain men from vicious conduct, and make them virtuous and happy; whereas the opposite doctrine has directly the contrary effect. The truth of a religious doctrine may be ascertained, in part, by its moral tendency. If its tendency be good, the doctrine is true; if its tendency be bad, the doctrine is false. But the tendency of the doctrine of universal salvation is bad; the doctrine, therefore, must be false.

Q. 10. Why do any of mankind embrace the doctrine of universal salvation?

A. Not because there is evidence that it is true, for there is none; but because it permits indulgence in sin with impunity, and because the thought of suffering eternal misery is terrific and distressing.

Q. 11. Can God be good, though the wicked should be miserable in the future world?

A. He can. God is good, though misery exists here. Why then may He not be good, though misery should exist hereafter. Indeed, goodness obliges Him to exercise His punitive justice towards the wicked, for this is not only what they deserve, but what the general good of the universe requires.

and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Mark ix. 43, 44. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where thy worm dieth not, and the fire is not quenched.—Is. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?—Ps. xi. 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.—2 Thes. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Q. 12. What would be a legitimate inference from the doctrine of universal salvation in reference to the old world, to Sodom and Gomorrah, and to Judas, from God's treatment of them?

A. The inference would be, that God was a friend to sin, and an enemy to holiness; that God, for their sins received to heaven the old world by a flood of waters, while Noah, for his righteousness, was doomed to dwell longer in this world of afflictions; that God, for their abominations, took the inhabitants of Sodom and Gomorrah, by a storm of fire and brimstone, to the mansions of everlasting blessedness, while Lot, for his piety, must lead a longer pilgrimage of sorrow; and that God delivered Judas, for his perfidy in betraying his Lord and Master, by his own act of self-murder, from this evil world, and received him to eternal bliss, while the other apostles, for their faithfulness and devotedness to their Master's cause, were left to spend upon the earth years of toil and suffering. The same reasoning would apply to Pharaoh and his host, Korah and his company, Ananias and Sapphira, and many similar instances in the present day. In view of these considerations, we leave it to those who embrace the doctrine of universal salvation to determine how God's conduct is to be justified.

Q. 13. How ought those who espouse the cause of universal salvation to be treated?

A. With the greatest kindness—with the most tender concern for their salvation, that if possible they may be led to renounce their error, and embrace the truth as it is in Jesus.

Q. 14. How ought mankind to act in view of the future punishment which awaits the ungodly?

A. They ought immediately to repent of all their sins, believe in Christ, and give all diligence to prepare for death, judgment, and eternity, and thus secure their everlasting salvation. (*f*)

(*f*) 2 Pet. iii. 11.—14. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be

CHAPTER XXV.

Means of Grace.

Q. 1. What is to be understood by the means of grace?

A. Those things which God has appointed for the instruction, conviction, conversion, and sanctification of mankind.

Q. 2. What are the means of grace?

A. The principal means of grace are a preached gospel; reading the Holy Scriptures and other religious books; prayer in public, private, and secret; the sacraments of baptism and the Lord's supper; religious conversation and meditation; self-examination; and religious education. (*a*)

diligent that ye may be found of Him in peace, without spot and blameless.—Luke xxi. 33. 34. 36. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man.

(*a*) 1 Cor. i. 18. 21. 23, 24. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God—Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors or teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so.—Matt. vii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. xxviii. 19. Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—Luke xxiv. 32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—Ps. i. 2. But his delight is in the law of the Lord; and in his law doth he meditate, day and night.—2 Cor. xiii. 5. Examine yourselves whether ye be in the faith, prove your own selves. Know ye

Q. 3. How do the means of grace have an effect?

A. By instructing and impressing the minds of men. The mind is influenced by the instrumentality of motives. All the Christian graces are put forth in view of truth. There can be no love to God, without a knowledge of Him;—no repentance for sin, without a knowledge of the law;—no faith in Christ, without a knowledge of Him;—and no Christian hope, without a knowledge of the blessings to be conferred upon Christians. There is, ordinarily, a connection between divine knowledge and grace; that is, there is not ordinarily, grace or holiness without knowledge derived from the bible. And there can be no conversion, or sanctification, without religious impression. The mind in ordinary cases will not act till instructed and impressed. The means of grace, then, produce their effect by presenting truth before the mind, and motives to induce the mind to act in view of truth. *(b)*

Q. 4. Will the means of grace, of themselves, ever effect, or insure, the regeneration or sanctification of the soul?

A. They never will. They are to be viewed only as the instrument, used by the Holy Spirit in enlightening the understanding, and influencing the conscience;—in occasioning, but not causing, holy affections of heart. Moral suasion, or the exhibition of divine truth, will of itself avail nothing towards renewing and sanctifying the heart. There must be the agency of the Holy Ghost to give efficiency to means. Their saving efficacy depends upon God's agency. *(c)*

not your own selves, how that Jesus Christ is in you, except ye be reprobates?—Deut. vi. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(b) Ps. xix. 8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.—Heb. iv. 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—Jer. xxiii. 29. Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?

(c) 1 Cor. iii. 6. I have planted, Apollos watered; but God gave the increase.—1 Pet. i. 23. Being born again, not of corruptible seed,

Q. 5. Are the common means of grace absolutely necessary, in the nature of things, to prepare men for heaven?

A. It is presumed they are not. God could renew and sanctify the hearts of those whom he saves, without the common means of grace, if he pleased. We have reason to think He does this in the salvation of infants. But God's ordinary method, in renewing and sanctifying the soul, is by the instrumentality of means. Without them, therefore, there will, ordinarily, be no convictions, nor conversions, no fruits of the Spirit, no accessions to the Church of Christ; but with them there will, generally, be the ends for which they are used.

Q. 6. How does this doctrine of means and ends affect the agency and sovereignty of God, and the agency and dependence of man?

A. The connection of means and ends, however certain, does neither injure nor destroy the agency or sovereignty of God, nor the agency or dependence of man; but proves and illustrates these doctrines. God acts by the instrumentality of means; and, in doing it, His agency is as real and sovereign as though He acted without it. Man acts freely, while he is acted upon by the Holy Spirit, and, thus, man is really dependent, and still a free agent. (*d*).

Q. 7. Are all men, sinners as well as saints, under obligations to attend on and use the means of grace?

A. They are. The commands of God, and the benefit resulting from their use, bind them to this duty. Saints are sanctified through the truth. Sinners are usually converted by the instrumentality of means. There is no account in Scripture, that any who had arrived to years of discretion were converted until they had enjoyed some of the means of grace. There is, therefore, a much

but of incorruptible by the word of God, which liveth and abideth forever.—James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.—John. xvii. 17. Sanctify them through thy truth, thy word is truth.

(*d*) 1 Cor. iii. 7. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—Philip. ii. 12, 13. Work out your own salvation with fear and trembling; for it is God, which worketh in you both to will and to do of his good pleasure.

greater hope of the salvation of those who attend upon them than there is of those who do not. This hope does not arise from anything good in the doings of the unregenerate, but from the fact, that they are brought within the influence of means, and into a situation in which God is wont to grant His Spirit in renewing and sanctifying the soul. God does not, generally, extend His grace, in the salvation of men, further than the enjoyment of the means which he has appointed. The prospect, therefore, of the salvation of sinners in human view is limited to their attention to the means of grace. As means and ends are thus inseparably connected by God, in the economy of salvation, saints and sinners are bound to use the means, in order to obtain the ends. And none but the ignorant, enthusiastic, immoral, and wicked will deny the duty. (*e*)

Q. 8. How should the means of grace be improved?

A. In sincerity, with a disposition to profit by them, under a deep sense that the blessing of Heaven is necessary to give them a good influence, and with earnest prayer to God that he would render them efficacious.

(*e*) Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—John xvii. 17. Sanctify them through thy truth; thy word is truth.—Acts ii. 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, What shall we do?—Acts ii. 41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—Prov. viii. 33—35. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord.—Prov. xv. 8. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

CHAPTER XXVI.

Worship.

Q. 1. What is meant by Divine worship?

A. Paying God that homage, or veneration, which is due to his perfect and adorable nature.(a)

Q. 2. Is worship a moral or positive duty, or both?

A. Worship, considered in itself, is a moral duty, and is, therefore, taught by the light of nature as well as revelation; but the manner and time of worshipping God are subjects of positive injunction, and are, therefore, taught by the Scriptures only.

Q. 3. What kinds of worship does God require of man?

A. Public, private or family, and secret worship. These kinds of worship are taught by the light of nature, and the Scriptures of the Old and New Testaments, and are congenial to the feelings of good people.(b)

Q. 4. When is public worship to be observed?

A. On the sabbath, and at other times, as circumstances may require.(c)

(a) Rev. iv. 9—11. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

(b) Ps. lxxxiv. 4. Blessed are they that dwell in thy house; they will be still praising thee.—Ps. cxxxii. 7. We will go into his tabernacles; we will worship at his footstool.—Josh. xxiv. 15. But as for me and my house, we will serve the Lord.—Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

(c) Lev. xix. 30. Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.—Joel i. 14. Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord.—Ps. c. 4. Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name.

Q. 5. What are the services of public worship?

A. They are the reading of the Sacred Scriptures, the preaching of the gospel, prayer, psalmody, the administration of baptism, and of the Lord's supper. These services are always to be performed in a known language. The practice, therefore, of the Greek and Latin Churches, in this respect, cannot be justified. *(d)*

Q. 6. Are all people bound to support public worship?

A. They are, by the most indispensable obligations. Their happiness and prosperity in time, and their well-being in eternity, require it. No people were ever virtuous, happy, and successful, who did not maintain the worship of God. Besides, God has made it the duty of all men to support, by their contributions, the regular ministrations of the gospel. *(e)*

Q. 7. Can persons needlessly absent themselves from the house of God, or public religious services, without criminality?

(d) Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day.—Acts xviii. 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.—1 Tim. ii. 8. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.—Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.

(e) 1 Cor. ix. 11, 14. If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—Matt. x. 9, 10. Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.—1 Tim. v. 18. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.—Gal. vi. 6. Let him that is taught in the word, communicate unto him that teacheth in all good things.—Rom. xv. 27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.—2 Cor. viii. 13, 14. For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality.

A. Certainly not; and they do it at their peril.(f)

Q. 8. When is family worship to be observed?

A. Morning and evening. This reason and revelation teach. It is also a duty to acknowledge God in a short prayer at the table, before and after refreshments.(g)

Q. 9. What are the services proper to be performed at the time of family worship, morning and evening?

A. Reading the Scriptures, religious instruction, psalmody, and prayer.(h)

Q. 10. When is secret worship to be observed?

A. Certainly, at least, daily. Perhaps the most suitable time is immediately after rising in the morning, and just before retiring in the evening. Uniformity in this religious exercise is very desirable.

Q. 11. What are the reasons for secret worship?

A. In secret worship, persons can approach God with more freedom, and unbosom themselves to Him more fully, than in any other way. Besides, there are private personal interests between them and God, sins to

(f) Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.—Ps. c. 4. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

(g) Ps. xcii. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night.—Ps. xli. 2. Let my prayer be set before thee as incense, and the lifting up of my hands as the morning sacrifice.—1 Tim. iv. 3—5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them, which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

(h) Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Deut. vi. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Ps. xcii. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night.—Phil. iv. 6. Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.

confess, woes to bewail, and wants to be supplied, which it would be improper to disclose to the world around them. This service is greatly conducive to a devotional state of mind, and to growth in grace. It is enjoined also in the Scriptures.(i)

Q. 12. What is prayer?

A. It is a suppliant religious address, and implies a feeling of indigence, desire, and expectation in the person offering it.(j)

Q. 13. What are the obligations to prayer?

A. They arise from the reasonableness of the duty; the personal good derived from the exercise; the efficacy of prayer in procuring the blessings desired; and the command of God. It is, therefore, great folly and sin to neglect this important and imperative duty.(k)

Q. 14. To whom should prayer be offered?

A. To God, the Father, the Son, and the Holy Ghost. Prayer may not be offered to the Virgin Mary, nor to any of the canonized saints, nor to angels, nor to any created being whatever, for this would be idolatry; nor may prayer be offered to God through them as mediators.(l)

Q. 15. In whose name should prayer be offered?

(i) Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

(j) Luke xviii. 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

(k) Luke xi. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—James v. 16. The effectual fervent prayer of a righteous man availeth much.—Luke xviii. 1. And he spake a parable unto them, to this end, that men ought always to pray, and not to faint.

(l) Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name.—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.—Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind.—Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy,

A. In the name of Christ. He alone is the medium of intercourse with Heaven. Since the fall, there is no way of access to the throne of mercy, but by a Mediator.(*m*)

Q. 16. In what manner should God be addressed in prayer?

A. With understanding, solemnity, and reverence, with a deep sense of sinfulness and unworthiness, with love, penitence, humility, faith, gratitude, perseverance, and submission to the will of God.(*n*)

Q. 17. For whom is prayer to be offered?

A. For ourselves, our friends and enemies, for rulers and ruled, ministers and people, Zion and the world, for all who now live, and shall hereafter live; but not for the dead, nor for sinners in hell, nor for saints in heaven, nor for those who have committed the unpardonable sin.(*o*)

Q. 18. For what are prayers to be offered?

(*m*) 1 Tim. ii. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.—Eph. ii. 18. For through him we both have an access by one spirit unto the Father.

(*n*) Ps. xlvii. 7. For God is the King of all the earth; sing ye praises with understanding.—Heb. xii. 28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Luke xviii. 13. God be merciful to me a sinner.—John iv. 24. God is a spirit, and they that worship him, must worship him in spirit and in truth.—Heb. xi. 6. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Luke xxii. 42. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done.

(*o*) 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.—Matt. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Ps. cxlii. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—1 John v. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

A. For those things which are lawful in themselves, and which tend to advance the glory of God, the welfare of the Church and the world, our own good and the good of others.

Q. 19. In what do the devotional services of heaven differ from those of earth?

A. They differ in these respects: the devotional services of heaven are perfectly pure and holy, and consist chiefly of praise and thanksgiving.

Q. 20. May the habitual neglect of prayer consist with the Christian character?

A. It is difficult to conceive that it may. Prayer is justly denominated the breath of the Christian. (*p*)

CHAPTER XXVII.

Sabbath.

Q. 1. What is meant by the Sabbath?

A. A day of rest from secular pursuits and worldly pleasures, in devotion to holy services.

Q. 2. Is the Sabbath a moral or positive institution?

A. In a sense it is both. The separation of a portion of time to the worship of God is dictated by the light of nature, and, therefore, of moral obligation. But the quantity of time, as well as the particular time, to be separated to the worship of God, is known only by Divine revelation, and is, therefore, of positive obligation.

Q. 3. What portion of time has God consecrated to be kept holy?

A. A seventh part—one day in seven. (*a*)

Q. 4. Why should the Sabbath be observed as a holy day?

(*p*) Acts ix. 11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for behold he prayeth.

(*a*) Exod. xx. 8—10. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

A. 1. Because it furnishes an opportunity for relaxation from secular pursuits, for serious reading and meditation, the religious instruction of children, christian intercourse, and public social worship; 2. Because the reason and fitness of things require it; and, 3. Because God has established it to be perpetually kept as sacred to His service.(b)

Q. 5. When was the Sabbath at first instituted?

A. Immediately upon the close of the creation.

Q. 6. What is the evidence of this?

A. 1. The fact, that the Scriptures represent it as then instituted; 2. The design of the institution, which is the commemoration of the Divine perfections, in the work of creation, and the preparation of man for the kingdom of heaven; and, 3. The fact that time was then, and onward, distinguished by weeks of seven days.(c)

Q. 7. Was the command to keep the Sabbath renewed to the children of Israel?

A. It was, when God gave to them from mount Sinai the ten commandments.(d)

Q. 8. Is the sabbatical institution in force under the Christian dispensation?

A. It is. As evidence of this, we have, in addition to the fourth commandment of the decalogue, which is perpetually binding upon all men, wheresoever it is made known, the practice of the Apostles, of Him who is Lord of the Sabbath, and the practice of the primitive Christians. The Sabbath, then, is a standing ordinance,

(b) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—Exod. xx. 8. Remember the Sabbath day, to keep it holy.

(c) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—Exod. xx. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. *The phrase, 'in process of time,' or more properly rendered, at the end of days, when Cain and Abel are said to have brought their offering to the Lord, most probably meant the Sabbath. A week was a well known period of time in the days of Jacob and Laban. Noah observed periods of seven days. All nations of the earth have divided time into periods or weeks of seven days, and have generally regarded the first day of the week as more sacred than the others.*

(d) Exod. xx. 8. Remember the sabbath day to keep it holy.

and is, consequently, not abolished under the Christian dispensation; but continues in full force.(e)

Q. 9. Which day of the week was the Jewish Sabbath?

A. It was the seventh day of the week.

Q. 10. How long did the Jewish Sabbath continue?

A. Till Christ's resurrection from the dead. When Christ came and broke down the middle wall of partition between Jews and Gentiles, and restored many things to their primitive state; the Jewish Sabbath, which was typical of the rest that He procured for His Church, was altered to the first day of the week. The Jewish Sabbath was abolished when the Mosaic dispensation ceased, and the things typified by it took place.

Q. 11. What is the evidence that the first day of the week is to be kept as the Sabbath, under the Christian dispensation.

A. 1. The fact, that Christ arose from the dead on this day; and, 2. The fact, that the Apostles and primitive Christians observed the first day of the week as the Sabbath. But this they would not have done, had it not met the approbation of the Lord of the Sabbath; and His will is a law, and, consequently, their example has all the force which can be attached to a precept or command.(f)*

(e) See d and f.

(f) Mark ii. 28. Therefore the Son of man is Lord also of the sabbath.—*The first day of the week is called the Lord's day in distinction from all other days, because it is designed to commemorate the resurrection of Christ.*—Rev. i. 10. I was in the Spirit on the Lord's day.—*On this day the Lord's Supper was administered, and the word of God was preached.*—Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—*It was the day of charitable collections.*—1 Cor. xvi. 2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—*Christ appeared to his disciples on this day, and blessed them.*—John xx. 1, 19, 26. The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the same day at evening, being the first day of the week, when the doors were

* It is to be remember'd, that the fourth commandment specifies no particular day to be kept as the Sabbath, only one in seven. The purport of the command is, Six days may be employed in labor, and the seventh, or one in seven, is to be observed as a day of sacred rest. Elsewhere we are to look for the specification of the day of the Sabbath.

Q. 12. When does the Sabbath begin?

A. Some persons are of the opinion that it begins at evening, some, at midnight, some, in the morning, and some, that it cannot be determined when it does begin. Most however, agree in the opinion, that a seventh portion of time ought to be kept holy. It is evident from Scripture and history that the Jews, that Christ and his Apostles and the primitive Christians, commenced their Sabbath at the setting of the sun on the preceding day. It may be safe for Christians now to conform to their example. (*g*)

Q. 13. How should the Sabbath be kept?

A. It should be kept in a holy manner. Preparation should be made for it when approaching, and it should commence with prayer. On it servile labor, all works of vanity, pride, and luxury, all slothfulness and stupidity, travelling on journeys, visiting from house to house, strolling the fields, walking the streets for pleasure, conversation upon worldly concerns, reading irreligious books, or even books on ordinary subjects, should be avoided. Keeping the Sabbath holy implies, also, that the day be spent in public, private, and secret devotion, or religious exercises generally. (*h*)

shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *A change in the day of the Sabbath seems to be intimated in the words of the apostle to the Hebrews.* Heb. xiv. 8—10. For if Jesus (Joshua) had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

(*g*) Gen. i. 5. And the evening and morning (or the preceding darkness and the succeeding light) were (or constituted) the first day. Lev. xxiii. 32. From even unto even shall ye celebrate your sabbaths.—Luke iv. 40.—Now when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them. *The Jews do now actually begin and end their Sabbaths at evening. And the learned Dr. Macknight says, that "it was the practice of the ancient Christians to begin their Sabbath on the evening of Saturday."*

(*h*) Exod. xx. 8—11. Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six

Q. 14. May not works of necessity and mercy be performed on the Sabbath?

A. They may, if they cannot be properly deferred, such as healing the sick, administering to the relief of the distressed, and other works of mercy and necessity.(i)

Q. 15. By what name ought the Christian Sabbath to be called?

A. It is appropriately called the Lord's Day, or the First Day of the week. It may also, with great propriety, be called Sabbath.

Q. 16. Is the Sabbath an important institution?

A. It is; for it has been of more utility in preserving the knowledge and worship of God, and hereby promoting the temporal and spiritual happiness of man, than all other institutions.

Q. 17. Should the Sabbath be highly prized?

A. It should; for with it is connected our individual and national prosperity, and the happiness of the present and future generations. Consequently every exertion should be made to prevent its violation.

days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.—Jer. xvii. 21, 22. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.—Neh. xiii. 15. In those days I saw in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also, wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals.—Is. lviii. 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it.

(i) Mark ii. 27. And he said unto them. The sabbath was made for man, and not man for the sabbath.—Luke xiii. 15, 16. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

CHAPTER XXVIII.

Church.

Q. 1. How is the Church of God to be regarded in its distinctive character?

A. It is to be regarded as catholic or particular, visible or invisible, militant or triumphant.

Q. 2. What is meant by the catholic Church?

A. It has a two-fold sense. It means, either all the professed friends of Christ, who dwell on the earth, that have publicly entered into covenant with God and His people; or all those who shall finally be sanctified and saved.^(a)

Q. 3. What is meant by a particular Church?

A. A suitable number of professed Christians, who, embracing the great and essential truths of Christianity, and living in some good measure agreeably to them, covenant to walk together according to the laws, institutions, and ordinances of Christ. Such were the Churches at Rome, Corinth, Ephesus, Philippi, Colosse, and Thessalonica.^(b)

Q. 4. What is intended by the Church visible?

A. All those who have, openly and freely, professed the religion of the Bible, and entered into covenant with God and His people, according to Divine prescriptions.^(c)

Q. 5. What is meant by the Church invisible?

^(a) Eph. i. 10. 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

^(b) Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches.

^(c) 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

A. All those who have really experienced religion, or who love the Lord Jesus Christ in sincerity and truth, whether they belong to the visible Church or not.(d)

Q. 6. What is to be understood by the Church militant?

A. All true Christians who, while here in probation, are conflicting with sin, Satan, and the world.(e)

Q. 7. What is meant by the Church triumphant?

A. All true Christians, who are in a glorified state, or are confirmed in holiness and happiness in heaven.(f)

Q. 8. What particular act constitutes, or embodies, a particular Church visible?

A. The act of covenanting. Every body of associated persons must have some bond of union, some covenant, some associating act.(g)

Q. 9. When did the Church invisible have its origin?

A. Soon after the apostasy of man. It is generally supposed that Adam and Eve repented and believed in the promised Seed. Abel, it is certain, was a believer.(h)

(d) 2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.—1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(e) 1 Tim. vi. 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—Rev. xxi. 7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.—Eph. vi. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(f) Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain; and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

(g) 2 Cor. viii. 5. And this they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God—1 Tim. 6. 12. And hast professed a good profession before many witnesses.

(h) Gen. iii. 31. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.—*It is supposed by some, that these were skins of beasts slain and offered in sacrifice, and that this circumstance is indicative of the faith of our first parents in the great atoning sacrifice, which is Christ, of whom these were a type.*—Heb.

Q. 10. What qualifies for membership in the visible Church?

A. Experimental piety, or vital godliness—repentance, and faith.(i)

Q. 11. Are all who profess religion possessed of this qualification?

A. They are not. Some are hypocritical professors. No Church on earth, probably, is entirely pure.(j)

Q. 12. What is the design of the institution of the Church on earth?

A. The maintenance and diffusion of the truths of religion, the support of Gospel ordinances, the promotion of holiness and happiness among mankind, and the edification of the people of God.(k)

Q. 13. What are the special ordinances of the Church?

A. Baptism and the Lord's Supper.(l)

xi. 4.—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh.

(i) Acts viii. 47. And Philip said, If thou believest with all thine heart, thou mayest.—Acts ii. 41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

(j) Matt. xiii. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.—Matt. viii. 21, 22, 23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, Have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

(k) Eph. iv. 11—13. And he gave some, apostles: and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(l) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 21, 25. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

Q. 14. What is the destination of the Church militant?

A. Its destination is to increase until it shall fill the earth, and to continue to the end of the world.(*m*)

CHAPTER XXIX.

Baptism.

Q. 1. What is Christian baptism?

A. It is a special or positive ordinance of Christ, and consists in the application of water to a person in the name of the Father, and of the Son, and of the Holy Ghost.(*a*)

Q. 2. When was this sacrament instituted?

A. After Christ's resurrection from the dead, and just before his ascension into heaven. And it is a public and formal though implicit abrogation of the Mosaic economy, and an authoritative establishment of the Christian dispensation. It marks a new era in the history of the Church.(*b*)

Q. 3. What is signified by baptism?

A. It represents the necessity of the sprinkling or washing of the soul from sin and pollution by the Holy Spirit, in his purifying and cleansing influences. It is an outward and visible sign of an inward and spiritual grace. It is not regeneration, but the symbol of it. It is also a seal of the covenant of grace, both on the part of God, and of him who is baptized. It is an initiatory ordinance, an appointed requisite of admission into the visible Church. And it is a solemn dedication to God, the Father, the Son, and the Holy Ghost.(*c*)

(*m*) Is. ii. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.—Matt. xvi. 18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(*a*) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(*b*) See reference *a*.

(*c*) Tit. iii. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration

Q. 4. By whom should baptism be administered?

A. By a minister of the Gospel—one who has been properly baptized, and inducted into the ministerial office. He administers the ordinance in his official capacity.

Q. 5. Who are the proper subjects of baptism?

A. All who profess their faith in Christ, and obedience to Him, and the children of such as are members of the visible Church, if in a state of minority.

Q. 6. What is the evidence that believers are proper subjects of baptism?

A. The fact that the Scriptures require of adults, or those who can believe, faith in order to baptism, and that such as did believe were baptized. This was the case with the three thousand converted on the day of Pentecost, with the Eunuch, the Jailer, Lydia, and the people of Samaria. This argument, which proves that adults must believe in order that they may be baptized, does not prove that infants are not proper subjects of baptism. If it does, then the same mode of reasoning will prove that all infants are lost. For it is expressly said in Scripture, that he that believeth not shall be damned. But infants cannot believe; therefore, according to this reasoning, they must all perish. But this none will say. The truth is, that when the Scriptures speak of faith, as necessary to baptism or salvation, they refer solely to adults, those who are capable of believing. They have not the least respect to infants, who cannot believe. The fact, then, that faith is necessary in adults, in order to qualify them for baptism, is no argument for, or against, the baptism of infants.(d)

Q. 7. What is the evidence that the children of the members of the visible Church, or believers in covenant, are proper subjects of baptism?

and renewing of the Holy Ghost.—Acts i. 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

(d) Ps. l. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?—Acts ii. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three

A. In Scripture there is no command prohibiting the baptism of infants, and no evidence that they should not be baptized. The baptism of the children of believers in covenant may be argued, 1. From the covenant God made with Abraham. This was the covenant of grace, and it extended not only to Abraham, and his children, and his household, but to all his posterity, especially his children by faith, for an everlasting covenant. The seal of this covenant, under the Jewish dispensation, was circumcision, and was affixed to males only of the Jews and proselyted Gentiles. The seal of the covenant under the Christian dispensation, is baptism, and is to be applied to both males and females, for they are all one in Christ Jesus. The children of believers under the Jewish dispensation, received the seal of the covenant, which was circumcision. So the children of believers, under the Christian dispensation, should receive the seal of the covenant, which is baptism. This is a token of their covenant relation. The Christian Church is a continuation of the Jewish Church. Consequently as baptism is founded on the same relation of parents and children, and as, in regard to the covenant, it answers the same purpose with circumcision, so it comes in the place of it. The covenant remains the same, though the seal of it is altered. (e)* 2. Another argument for the baptism of

thousand souls.—Acts viii. 37. And Philip said, If thou believest with thine heart, thou mayest. And he answered and said, I believe that Jesus Christ, is the Son of God.—Acts xvi. 31. 33. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts xvi. 11. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.—Acts viii. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

(e) Gen. xvii. 7. 9, 10, 11, 12. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for

* "There never was any age, at least since Abraham," says Dr. Wall, "in which the children, whether of Jews or proselytes, that were admitted into covenant, had not some badge or sign of such their admission. The male children of Abraham's race were entered by circumcision. The whole body of the Jews, men, women, and children, were in Moses' time baptized. After which the male children of proselytes, that were entered with their parents, were, as well as their parents, admitted by circumcision, baptism and a sacrifice; the female children by

the children of believers, is derived from the conduct of Christ towards them, and his declaration concerning

an everlasting covenant; to be a God unto thee, and thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.—Gen. xvii. 26, 27. In the self-same day was Abraham circumcised, and Ishmael his son, and all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.—Gen. xxi. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.—Rom. xv. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers.—Gal. iii. 17. 7. 29. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And if ye be Christ's then ye are Abraham's seed, and heirs according to the promise.—Rom. iv. 11. 16. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.—Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Rom. xi. 16.—20. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith.—Eph. iii. 6. That the Gentiles should be fellow heirs, and

a baptism and a sacrifice. Now, after that circumcision and sacrifice were to be abolished under the gospel dispensation, there was nothing left but baptism or washing, for a sign of the covenant and of professing religion. This our Savior took probably as being the easiest and the least operose of all the rest; and as being common to both sexes, making no difference of male or female, and enjoined it to all that should enter into the kingdom of God. John iii. 5. And St. Paul does plainly intimate to the Col. ii. 11, 12, that it served them instead of circumcision, calling it the *circumcision of Christ, or Christian circumcision*.—*History of Infant Baptism*, V. l. p. 90,

them. He approved of their being brought to Him for His blessing, when forbidden by His disciples. He spoke of them with the tenderest affection, took them in His arms and blessed them, and declared that of such was His kingdom, having reference either to its state of grace on earth, or to its state of glory in heaven. Surely, then, they are within the pale of the covenant, and, consequently, have a right to the privileges of the covenant, and to baptism, the seal of the covenant. (*f*) 3. The next argument for the baptism of children is the fact, that the Apostles baptized households. Their practice should be considered a rule for us on this subject. The households of the Jailer, Lydia, and Stephanas, were baptized, and on the faith of these persons, so far as appears. And is it not reasonable to suppose that some individuals of these families, were children, or persons in minority? (*g*) 4. The practice of the baptism of infants from the days of the Apostles to the present time, is an argument in favor of infant baptism. There is no ancient writer of distinction, who does not refer its origin, as a matter of certainty, to the usage of the Apostles. It appears from the writings of the pious, learned and accurate Dr. Wall, that infant baptism was not even denied by any for 1100 years after Christ. The denial of infant baptism, therefore, is somewhat a late thing, and wholly unwarranted

of the same body, and partakers of his promise in Christ by the gospel. Jer. xxx. 20. Their children shall also be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.—1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.—Gal. iii. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

(*f*) Luke xviii. 15, 16. And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.

(*g*) Acts xvi. 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts xvi. 15. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there,—1 Cor. i. 16. And I baptized also the household of Stephanas.

by Scripture.* 5. Another argument for infant baptism is derived from the consequences of a denial of it. There is not the least ground for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptisms of adults by persons who had been baptized when adults. And as none are qualified to administer baptism, but such as have been properly baptized, so by nullifying infant baptism, all baptism is nullified. Consequently, on this principle none are now baptized, and none can be baptized till a new dispensation from heaven.†—May it not be fairly

* Origen, who possessed more information than any man of his day, and who lived near the time of the apostles, says, "The Church received a tradition, or order, from the apostles, to give baptism to little children also." A little after the period in which Origen lived, a Council of 66 bishops unanimously decided, that "The baptism of infants was not to be delayed to the eighth day after the birth, as circumcision had been; but might be given them at any time before." The question they decided was not whether infants should be baptized, (there was no doubt on this point,) but whether they might be baptized before they were eight days old. Augustine, who was born in the middle of the fourth century, affirms, "The whole Church practises infant baptism. It was not instituted by Councils, but was always in use." Pelagius, who lived at the same time, and who had visited the most noted Churches in Europe, Asia, and Africa, declares that he never heard of any one, even the most impious heretic, who asserted that infants are not to be baptized." "For the first 400 years," (after Christ, says Dr. Wall, in his History of Infant Baptism, "there appears only one man, Tertullian, that advised the delay of infant baptism, in some cases; and one Gregory, who did perhaps practise such delay, in the case of his own children; but no society, so thinking, or so practising nor one man so saying, that it was unlawful to baptise infants. In the next 700 years, there is not so much as one man to be found, that either spoke or practised such delay, but all the contrary. And when about the year 1130, one sect among the Waldenses declared against the baptizing of infants as being incapable of salvation, the main body of that people rejected their opinion. And the sect that still held to it quickly dwindled away and disappeared. And there was nothing more heard of holding that tenet till the year 1522." Dr. Gill himself, one of the most learned of the Baptist writers, acknowledges, that infant baptism was the practice of the Church universally, from the third to the eleventh century."

† The Rev. Roger Williams, who was the founder of the first Baptist church in Providence, R. I., in the year 1638, which was the first Baptist church established in this country, came to this same just conclusion. Secretary Morton, in his Memorial of New England, published in 1609, says, "They, (Mr. Williams and others, who first settled Providence) had not been long there together, but from rigid separation, they fell to Anabaptistry, renouncing the baptism which they had received in their infancy, and taking up another baptism, and so began a church in that way; but Mr. Williams stopped not there long, for after some time he told the people that followed him, and joined with him in a new baptism, that he was out of the way himself, and had misled them, for he did not find that there was any upon earth that could administer baptism, and, therefore, their last baptism was a nullity, as well as their first; and, therefore, they must lay down all, and wait for the coming of the Apostles."—Mr. Williams had been settled a Pedobaptist minister in Salem, Mass, but on account of his having embraced some peculiar views, especially in relation to civil government, he was banished from the Province of Massachusetts. He fled to Providence, R. I., and took with him eleven of his people. There they became Anabaptists, and formed, professedly, a Baptist church. But how did they do it? One Ezekiel Holliman, who was a layman, and who had been baptized in infancy, and by sprinkling, and consequently had never been baptized according to the views of the Baptists, took Mr. Williams and baptized him by immersion, or rather went through the ceremony of baptizing him; and then Mr. Williams, who upon the principles of the Baptists, had never been baptized, rebaptized Mr. Holliman, the very individual who had just before went

and fully concluded from the above arguments, that the infants of believers in covenant are proper subjects of baptism?

Q. 8. Is it right and a duty for heads of families, who are Church members, to dedicate in baptism those children which are committed to them as their own, or which are under their special care and government?

A. It is. Under the Jewish dispensation, children holding this relation received the seal of the covenant, which was circumcision, and such children should now receive the seal of the covenant, which is baptism. It is also a reasonable service, and should not be neglected, as it is in the present day.^(h)

Q. 9. What good will it do children to baptize them?

A. It will do them as much good to baptize them under the gospel, as it did to circumcise them under the law. It will do children as much good to baptize them, as it does adults. In either case the duty does not follow principally from the good which results, but from the command of God. Children ought, therefore, to be baptized; and no parents who understand this subject aright can neglect this duty without incurring the displeasure of Heaven. The baptism of a child is the duty and act of the parents, and not of the child. To ask the question, therefore, What good can it do to baptize children, is to reply against God. When He commands, men

(h) Gen. xvii. 12, 13. 26, 27. And he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. In the self-same day was Abraham circumcised, and Ishmael his son; and all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

through the ceremony of baptizing him, and also the ten others, who fled from Massachusetts Bay. Now, upon Baptist principles, none of them were baptized, and consequently, no Baptist church was established. And as all or nearly all the professed Baptist churches in this country sprang, it is presumed, directly or indirectly, from the church in Providence, so, upon Baptist principles, there are now none or but few Baptist churches in the land. By unchurching the Pedobaptists they unchurch themselves. The men who were thus constituted a Church were Roger Williams, William Arnold, William Harris, Stukely Westcott, John Greene, Thomas Olney, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, and Ezekiel Holliman.—See Governor Winthrop's Journal, Rev. Mr. Backus' Church History of New England, and Rev. Mr. Benedict's History of the Baptists.

should obey. To treat infant baptism with contempt, is to hold the command of circumcision in contempt. The baptism of children binds them with peculiar obligations to obey the gospel, as circumcision bound the circumcised to keep the whole law. Besides, God is pleased to bless His own ordinances. This we see peculiarly illustrated in the revivals of religion in the present day. A very great portion of those who have experienced religion, were dedicated to God in infancy or childhood. Here, then, is one good which results from infant baptism.

Q. 10. Do parents, who dedicate their children to God in baptism, take upon them any special obligations?

A. They do. They solemnly promise, in the presence of God, angels and men, sealing the engagement with the seal of God's covenant, that they will bring up their children in the nurture and admonition of the Lord, that they will cultivate solicitude for their salvation, teach them to read the Bible, explain to them its doctrines and duties, pray with, and for them, and strive by every means in their power to bring them to that knowledge of Christ, which is eternal life.

Q. 11. What is the proper mode of baptism?

A. There is no particular mode specified in the Scriptures, as immersion, plunging, dipping, pouring or sprinkling. The command is to baptize, not designating the mode. The Greek word, βαπτίζω, Anglicised, or translated into English, baptize, in the New Testament, signifies to wet with water partially, as well as totally, and by sprinkling, as well as by immersion. The words immerse and immersion are not to be found in the Bible. The word plunge is used but once in the Scriptures, and then has no reference to the ordinance of baptism. The words dip, dipped, dippeth, and dipt, are used in the Bible twenty-one times, but have not the least relation to the ordinance of baptism. The words pour and poured are occasionally used in the Scriptures referring to regeneration or spiritual baptism. The words sprinkle, sprinkled, and sprinkling, are used six times in the Old and New Testaments in reference to spiritual baptism, which is represented by water baptism. The mode, therefore, is not essential, or, if it is essential, it would seem that sprinkling or pouring is the proper mode. Sprinkling,

pouring, and immersion, are each of them, it is presumed, valid, and may be practised, and probably were practised in the days of primitive Christianity.(i)

Q. 12. Was the baptism of John Christian baptism?

A: Certainly not. John did not baptize into the name of the Father, and of the Son, and of the Holy Ghost; but he baptized unto repentance. John baptized Christ as an induction into the Priestly office. He could not with propriety baptize Him in the name of the Trinity, for he was one of the Trinity, nor unto repentance, for he had no sins, of which to repent. But he baptized Him as a Priest; hence He was not baptized till He was thirty years of age. All the Priests under the law were baptized, and thus inducted into office at this time of life. John was the last prophet under the law. He was the Forerunner of Christ. The gospel Church was not established till after the resurrection of Christ. John's baptism is not, therefore, gospel baptism, and the baptism of Christ is no example for us. This, too, is the opinion of the Rev. Dr. Robert Hall, a very distinguished author, of the Baptist denomination.(j)*

(i) Is. xlv. 3. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring.—Acts ii. 16. 18. But this is that which was spoken by the prophet Joel: And on my servants, and on my handmaidens, I will pour out in those days of my Spirit.—Isa. lii. 15. So shall he sprinkle many nations.—Ezek. xxxvi. 25. Then will I sprinkle clean water upon you, and ye shall be clean.—Heb. ix. 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. xii. 24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

(j) Acts xix. 2, 3. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto

* The denomination of Christians, usually called Baptists, are more appropriately called Anabaptists, because they rebaptize, or baptize again those who have been baptized in infancy; or Antipedobaptists, because they oppose and reject the baptism of children. There is, strictly speaking, no more reason for their being called

Q. 13. Do the phrases, in the English translation of the New Testament, 'went down into the water,' and 'went up out of the water,' prove anything in regard to the mode of baptism?

A. They do not. The prepositions in Greek translated 'into' and 'out of' are much more frequently translated in the New Testament, 'to' and 'from,' as every one, acquainted with the original language, must know. No evidence, therefore, for immersion is to be derived from this circumstance of English phraseology; for these phrases would be as properly rendered 'went down to the water,' and 'went up from the water.' And no doubt the translators of the New Testament viewed this subject in much the same light, as they all practised baptism by sprinkling.* Besides, if going into the water was baptism, then Philip was baptized as well as the Eunuch, and John as well as Christ; but if it was not, the ques-

them, Unto what then were ye baptized? And they said, Unto John's baptism.—Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.—Matt. iii. 14, 15. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.—Matt. iii. 1, 2. In those days came John the Baptists preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand.—Exod. xxix. 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.—Gen. xxx. 19. For Aaron and his sons shall wash their hands and their feet thereat.—Num. iv. 3. From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Baptists, than any other denomination being called so, for the meaning of the word Baptist is a baptizer, or one who baptizes. In the Scriptures the word Baptist is applied to John the harbinger of Christ only. Neither were his disciples, nor the Apostles, called Baptists, nor any other persons, till 1500 years after Christ.

* Many persons, unacquainted with the original Greek, lay great stress upon the present English version of the New Testament in these cases, and seem to think that this is an infallible guide in relation to the mode of baptism. In order to consider it in this light, they must acknowledge, that the translators knew what was the meaning of the original words, for if they did not know, they might translate them wrong, ignorantly, and also that they were good persons, for if they were not good, they might translate them wrong, purposely. In either case, that is, if they were ignorant, or bad persons, the translation would be no proper guide. In the view of these individuals, therefore, the translators knew what was right and were good persons, and if so, they would do what was right. But what did they do in the case before us? They observed infant baptism, and baptism by sprinkling, for they were of the Church of England. The inference then is, that they believed sprinkling to be a valid mode, and taught in the word of God.

tion then arises, how did Philip baptize the Eunuch and John baptize Christ, while they were in the water? From what is said in the Scriptures, we know not whether it was by immersion, pouring, or sprinkling.

Q. 14. What is meant by the phrase 'buried with Christ by baptism into death,' found in the sixth chapter of the Epistle to the Romans?

A. It is similar in meaning to 'planted together in the likeness of his death,' and 'crucified with him,' phrases used in the same chapter. They are figurative expressions, and mean that believers are, or should be, dead to sin, and all carnal affections, pursuits, and expectations as much so as one, buried, planted, or crucified, would be to the affairs of this life. The apostle alludes to the effects of baptism by the Holy Ghost, which are spiritual regeneration; but has not the least reference to the mode of the external ordinance. Indeed, there is not the least resemblance between the death of Christ, and baptism by immersion. Had Christ died by being drowned, there might have been a likeness to his death in the mode of baptism by immersion; but as Christ died on the cross, there can be no likeness whatever.

Q. 15. Which is the first instance of Christian baptism, recorded in the Sacred Scriptures?

A. The baptism of the three thousand, who were converted by the Apostle's preaching on the day of Pentecost. (k)

Q. 16. In what mode were they baptized?

A. By sprinkling, or affusion, it is altogether probable. They were in the city of Jerusalem, which stands on a hill, near which there is no pond, nor river, nor sea; and no watering place except one small spring, or pool, called Siloam. It is not to be supposed that they had a change of raiment, for when they came to hear Peter preach, it is presumed they did not think of their own conversion. How, then, could they be properly prepared for immersion? Besides, it would be impossible for the Apostles to baptize them by immersion in one day.

Q. 17. How was the apostle Paul baptized?

(k) Acts ii. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

A. He must have been baptized by sprinkling or affusion; for it would seem that he was baptized in the house of one Judas in the city of Demascus.^(l)

Q. 18. How were the Jailer and his family baptized?

A. Without doubt by sprinkling; for they were baptized at midnight, and in the outer prison, or dungeon, and nothing is said of their departing from the house.^(m)

Q. 19. In what way were those baptized who were converted at the house of Cornelius?

A. Probably by sprinkling or pouring, for this is the natural construction of Peter's language when he says, 'Can any man forbid water, that these should not be baptized?' that is, forbid water to be brought, with which to baptize them.⁽ⁿ⁾

Q. 20. Is there any other evidence that sprinkling, or affusion is a proper mode of baptism?

A. There are a number of circumstances in favor of it. Baptism, as it is an act of public worship, it would seem, ought to be performed in the house of God. Besides, we never read in the Bible of persons going away from the place of worship to attend upon the ordinance of baptism. On the contrary, it is represented as taking place where they are at the time of worship or conversion. Further, in the Scriptures it is never said, that any are baptized in water, but with water. Again, baptism by immersion cannot always be performed with decency, modesty, and propriety, and in some countries cannot be performed for a great portion of the year by reason of the water's being frozen, and, in some cases, cannot be performed at all on account of the sickness or infirmity of the persons to be baptized. But baptism by sprinkling or affusion may always take place with decency, modesty, and propriety, in every climate, in every season of the year, and in every state of health. May it not, therefore,

(l) Acts ix. 11, and xxii. 16. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire of the house of Judas, for one called Saul of Tarsus; for behold he prayeth. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

(m) Acts xvi. 30. 33. And brought them out, and said, Sirs, what must I do to be saved? And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

(n) See Acts x. 47.

be concluded from these considerations, that the great Head of the Church, knowing these circumstances, would not have appointed baptism by immersion, especially in all cases?

Q. 21. Ought baptism to be repeated?

A. Certainly not. There is no command, example, or permission of re-baptization in Scripture. The meaning of the ordinance forbids it. The repetition of baptism would imply, that the renewing of the soul by the Holy Ghost once was not sufficient unto salvation. This consideration would be highly derogatory to the character of the Redeemer. As circumcision was not to be administered more than once to the same person, so neither is baptism. In the baptism of an infant, there is the application of water in the name of the Trinity as well as in the baptism of an adult. If the baptism of an infant is not valid, it is because the subject of it did not possess faith. If the want of faith will nullify infant baptism, the want of faith will also nullify adult baptism. But adults may be hypocritical in their profession. This, therefore, would nullify their baptism. If they should ever after experience religion, they ought to be baptized again. On this principle, baptism might be administered again and again, and there would be no end to baptizing, and it would never be known in this world, who were baptized, and, consequently, no Church could be established. Re-baptizing, therefore, whether of one baptized in infancy or adult age, is highly improper, and wholly unwarranted by Scripture.

Q. 22. Ought a difference of opinion respecting the mode and subjects of baptism to prevent the free communion of Churches, and the members of Churches, of our common Lord and Master Jesus Christ?

A. Certainly not; for it is contrary to reason, Christian feeling, and the Word of God.^(o)

(o) 1 Cor. x. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.—1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

CHAPTER XXX.

Lord's Supper.

Q. 1. What is to be understood by the Lord's Supper?

A. That holy ordinance, in which the sufferings and death of Christ are commemorated.

Q. 2. By whom, and at what time, was this ordinance instituted?

A. It was instituted by Jesus Christ, on that memorable night in which he was betrayed. *(a)*

Q. 3. What are the elements used in this institution?

A. Bread and wine. *(b)*

Q. 4. What do these represent?

A. The bread broken, and the wine poured out, represent Christ's body broken, and His blood shed, when He died on the cross for the sins of men. *(c)*

Q. 5. Are the bread and wine in the Lord's Supper to be viewed as the real body and blood of Christ?

A. They are not, but only symbols of them. The doctrine of transubstantiation, or that the bread and wine are literally converted into the body and blood of the Redeemer, is one of the grossest absurdities ever embraced and propagated. To suppose that Christ's identical human body is present in ten thousand places at once, is the height of superstition.

Q. 6. What are some of the names given to this Christian ordinance?

(a) 1 Cor. xi. 23—25. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me.

(b) See reference a.

(c) See reference a.

A. It is called the Lord's Supper, the Sacrament, the Communion, the Breaking of bread, the Eucharist.

Q. 7. Why is it called by these names?

A. It is called the Lord's Supper, because it was instituted by Him, and is to be celebrated in remembrance of Him, and is an important and rich repast for the soul. It is called the Sacrament, which means an oath, because in it Christians virtually swear allegiance to Christ, their rightful Lord and Sovereign. It is called the Communion, because it is a sacred sign of the spiritual fellowship of believers with one another, and with Christ. It is called the Breaking of bread, because the bread is broken to represent the body of Christ, broken on the cross. It is called the Eucharist, because Christ, when he instituted the ordinance, gave thanks, and Christians, when they partake of it, in grateful remembrance of the Saviour's death, give thanks also.

Q. 8. What are the nature and design of the Lord's Supper?

A. It is of the nature of a commemorating, communicating, and covenanting ordinance. It is a bond of union between Christians, a badge or mark of discipleship to Christ. It is a seal of the covenant of grace, both on the part of Christ and His people. It is a permanent ordinance—it will continue till Christ's second appearance—till he comes to judgment.—The special design of this institution is to preserve a grateful and affectionate remembrance of the blessed Saviour. It is a memorial of His death. It also expresses the guilt and wretchedness of man and the grace of God in his salvation.(d)

Q. 9. What are the considerations which lay us under obligation to observe the institution of the Lord's Supper?

A. Gratitude, personal benefit, the honor and command of Christ, and the practice of the Apostles and primitive Christians. All persons are thus bound to par-

(d) 1 Cor. xi. 25, 26. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. x. 16, 17. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread,

take of the sacrament of the Supper. This is their imperative duty, and their high privilege.(e)

Q. 10. To whom is the sacrament of the Lord's Supper to be administered?

A. Not to the grossly ignorant, the idiot, the openly ungodly, or the impenitent; but to all such as have, in the view of charity, experienced religion, having publicly covenanted with God and His people. This ordinance is designed only for visible Christians, females as well as males, in regular church standing, and is, therefore, to be viewed not as a converting ordinance, though in some individual cases it may have proved to be such, but as an ordinance instituted for the edification of Christians.(f)

(e) Ps. cxvi. 12, 13. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord.—Matt. x. 32, 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Luke xxii. 19. This do in remembrance of me.—Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.

(f) Ex. xii. 43. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.—Is. xlv. 5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—Matt. x. 32, 33. Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.—2 Cor. vi. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.—Ps. i. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?—Prov. xv. 8. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.—1 Cor. x. 21. Ye cannot drink the cup of the Lord and the cup of devils; yet cannot be partakers of the Lord's table and of the table of devils.

Q. 11. What evidence ought to be regarded as sufficient to warrant a person to profess religion, and to come to the table of the Lord?

A. Preponderating evidence that he is a Christian—more evidence for, than against himself, that he has been renewed by the Spirit of God. Assurance of hope is not to be waited for. The degrees of evidence vary much in different Christians.

Q. 12. In what manner should the Lord's Supper be received?

A. With penitence, faith, humility, gratitude, hope, joy, and brotherly love.

Q. 13. What is required of communicants, that they may worthily partake of the Lord's Supper?

A. That they examine themselves, and endeavor to have their Christian graces in lively exercise. It is proper, that there should be suitable meditations not only before partaking of the Supper, but at and after the time of partaking of it. (*g*)

Q. 14. Have the Churches generally, adopted any method for the purpose of assisting Christians in the discharge of the important duty of commemorating the sufferings and death of Christ?

A. They have. A lecture preparatory to partaking of the Sacrament is established. This appointment is wise, judicious, and according to the spirit of the Scriptures. And it ought, if possible, to be attended always by Church members. To neglect it, ordinarily, argues a disrelish for this important duty, and is an evidence against one's piety.

Q. 15. What is meant by eating and drinking unworthily?

(*g*) 1 Cor. v. 7, 8. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup.—2 Cor. xiii. 5. Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

A. It means either the not possessing at the Lord's table right views of the person, character and offices of Christ, or of the nature and design of the Lord's Supper; or else the not possessing, at the time, right feelings respecting sin, the Saviour, or this Christian duty and privilege.

Q. 16. What will be the consequence of eating and drinking the Lord's Supper unworthily?

A. The disapprobation of Christ the great Master of the feast, and exposure to the judgments of Heaven. The sin, however, is not unpardonable, if repented of, though of great magnitude. The phrase in Scripture, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," means, he that eateth and drinketh in an irreverent, profane, and unworthy manner, exposes himself to the judgments of God. He incurs those temporal judgments, with which God chastises His offending people, and he will, if he remain impenitent, subject himself to final condemnation. The Greek word, rendered in this passage of Scripture damnation, might with more propriety have been rendered judgment.^(h)

Q. 17. Who are proper persons to administer the sacrament of the Supper?

A. The regularly constituted Ministers of the gospel; and, in performing this service, they act in the name of Christ, and in their official capacity.

Q. 18. What are the religious services to be observed in the administration of the Lord's Supper, as warranted by the Scripture?

A. 1. Consecrating the bread by prayer, and breaking and distributing it to all the communicants; 2. Consecrating the wine by prayer, and pouring it out, and giving it to all the communicants;* and, 3. Singing a hymn. It seems proper for the administrator of the ordi-

(h) 1 Cor. vi. 27. 29. 30. 34. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. And if any man hunger, let him eat at home, that ye come not together unto condemnation.

* The refusal of the cup to the laity or the common people, and giving it to the clergy only, as do the Papists, is wholly contrary to Scripture, and a great sin.

nance to pronounce a benediction at the close of the service, though there is no special direction respecting it in the Scriptures.(i)

Q. 19. In what posture is the Lord's Supper to be received?

A. The posture is of itself indifferent. Sitting is the most convenient attitude, and the one most conformable to the example of Christ and the Apostles. The Roman Catholics kneel in adoration of the element; Protestant Christians who use this posture, of course, associate with it no such idolatry.

Q. 20. At what time in the day should the Lord's Supper be celebrated?

A. The time is not material. The Scriptures lay no stress on this point. Convenience may determine. To say it must be administered in the evening, or towards sunset, because it was at that time first administered is to argue that the Sacrament must also be always administered in an upper room, and to twelve persons only, for this was really the fact when the Sacrament was first observed. There is as much reason for observing the latter circumstances as the former circumstance. No evidence that the evening is the time for observing the Sacrament, is to be derived from its being called Supper. The ancients had but two meals in a day, and supper was their principal meal, as dinner is ours. The Lord's Supper may, therefore, be lawfully administered at noon, in the evening, or at any other time.

Q. 21. How often is the Sacrament to be administered?

A. The Scriptures are not particular and definite on this subject. It seems to be left to the discretion of the Churches. The Sacrament appears to have been administered weekly by the Apostles. This probably arose from the fact that they were just introducing Christianity,

(i) Matt. xxvi. 26—30. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

establishing churches, and journeying from place to place. Perhaps, in the present day, in Christian countries, the celebration of the Lord's Supper should not be oftener than once a month, or once in two months.(j)

CHAPTER XXXI.

Church Government.

Q. 1. What is meant by Church government?

A. The form, order and discipline by which the church manages its spiritual concerns.

Q. 2. Where are the principles of Church government prescribed?

A. In a general view, they are prescribed in the Sacred Scriptures. Ecclesiastical polity is not of human, but of Divine origin. Civil and political laws are not at all to be regarded in ecclesiastical affairs. The exact form of ecclesiastical government, in all particulars, is to be determined by Christians from the general rules and principles established in the word of God.(a)

Q. 3. What are the proper officers of a Church?

A. A Pastor and Deacons. These may be called the ordinary officers of the Church, as Prophets and Apostles are called extraordinary. The latter officers ceased with the primitive age of the Christian Church; but the former will continue to the close of time.(b)

(j) Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

(a) Ezek. xliii. 11. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.—Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

(b) Philip. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.—Eph. iv. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Q. 4. Has a Church the right, power, and privilege to choose its own officers, and govern all its concerns?

A. It undoubtedly has. The very idea of a Church implies, that every thing which affects the common good of the same, should be transacted by it as a whole. This was acknowledged even by the apostles themselves, although they had received of the Lord special injunctions and peculiar authority, to direct the affairs of the Church.(c)

Q. 5. Whence does a Church derive this right, power, and privilege?

A. From Christ its Lawgiver and King.(d)

Q. 6. Can a Church with propriety surrender its right, power, and privilege to choose its own officers, and manage all its concerns?

A. It cannot without disloyalty to Christ, its Lawgiver and King.

Q. 7. What constitutes a person a Pastor of a Church?

A. Election to the pastoral office by the Church, of which he is to be Pastor, and his acceptance of, and investiture with, said office.

Q. 8. In what way, and by whom, is this investiture with the pastoral office made?

A. By ordination, or by prayer and imposition of hands by regular ministers of the gospel.(e)

Q. 9. Why is the Pastor of a Church called by different names in the Scriptures, as Bishop, Pastor, Min-

(c) See reference a.

(d) Is. ix. 6, 7. For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.—Is. xxxiii. 22. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.—Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

(e) 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—Acts xiii. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

ister, Watchman, Elder, Teacher, Steward, and Ambassador?

A. To represent the various duties of his office, and not inequality in authority or rank. He is called Bishop, from the oversight he is to take; Pastor, from the spiritual food he is to administer; Minister, from the service he is to render; Watchman, from the vigilance he is to exercise; Elder, from the grave and prudent example he is to set; Teacher, from the instructions he is to give; Steward, from the mysteries or manifold grace he is to dispense; Ambassador, from the treaty of reconciliation and peace he is sent to effect.(f)

Q. 10. What are the principal duties of a Minister of Christ?

A. They are preaching the Gospel, leading in public prayer, administering the sacraments, baptism and the Lord's Supper, visiting the sick, attending funerals, performing marriage ceremonies, giving private instruction in religious things, especially to the young, and watching over all the spiritual concerns of the people.(g)

Q. 11. Has a minister of the Gospel a right to a maintenance from the people to whom he dispenses the word and ordinances?

A. He has; and his maintenance should not be viewed as a matter of alms and free gift, but as a debt, justly and honorably due. A people are not at liberty to neglect this duty, for God has imposed it upon them, and they cannot omit it without sin. And all who share in his labors should contribute to his support.(h)

(f) 1 Tim. iii. 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.—Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—Ezek. iii. 17. Son of man, I have made thee a watchman unto the house of Israel.—1 Pet. v. 1. The elders which are among you I exhort, who am also an elder.—Eph. iv. 11. And he gave some—teachers.—2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

(g) 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.—Acts xx. 20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly; and from house to house.

(h) Matt. x. 9, 10. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither

Q. 12. Ought the Deacons of Churches to be ordained?

A. They ought. Every deacon should be solemnly invested with the office, to which he has been previously elected, by the imposition of hands and prayer by the Pastor.(i)

Q. 13. What are the duties of Deacons?

A. They are to distribute the elements at the communion table, to receive the contribution, made from time to time for the poor and necessitous, to manage all the temporal affairs of the Church, and to assist, in all suitable ways, in promoting the interests of religion.

Q. 14. To whom does the power of executing the laws of Christ in Church government belong?

A. It belongs to the Church as a body. Perhaps it may, in some instances, be proper for the Church to appoint a Committee to assist in the services of government and discipline.(j)

Q. 15. Is it proper for women to vote and act in the decisions of the Church?

A. It is not. This belongs to the male members only, as appears from the instructions of God's word, and from the practice of His people under the Jewish dispensation, in the days of Christ and His Apostles, and in

shoes, nor yet staves; for the workman is worthy of his meat.—1 Cor. ix. 7, 11, 14. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.—1 Tim. v. 18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.—Gal. vi. 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

(i) Acts vi. 2—6. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.

(j) See reference *a* and *o*.

every age since, by all well regulated Churches. And this is analogous to all good practice in civil affairs. But the sisters of the Church may be consulted, and ought to be treated with all due kindness, and have a right to know the proceedings of the Church, and it is very desirable, that they should be satisfied with all that is done. *(k)*

Q. 16. Ought the majority to govern in all cases?

A. They ought. Unanimity, however, is always very desirable.

Q. 17. How ought the minority to conduct in reference to the decisions of the Church?

A. While they dissent they should do it with love, meekness, and a disposition to acquiesce. This behavior may prevent many evils.

Q. 18. Ought the Church to judge of the qualifications of those who offer themselves for membership, and to admit, or reject, as they may think proper?

A. Most certainly. Christ has given them this right, and has made this their duty. They are to act as his vicegerents on earth.

Q. 19. Ought persons, before admittance to the Church, to be examined in respect to their doctrinal views and religious experience?

A. They ought, most evidently, to be examined by the Church as a body, or the Officers of the Church, or a Committee appointed for this purpose. The doors of the Church are thus to be kept, and no one is to enter who is unable and unwilling to give a reason for the hope that is in him. The weak in faith should be received in charity. *(l)*

(k) 1 Cor. xiv. 34, 35. Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.—1 Tim. ii. 11, 12. Let the women learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

(l) 1 Pet. iii. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.—Rom. xiv. 1. Him that is weak in the faith receive ye, but not to doubtful disputations.

Q. 20. What is the duty of Church-members towards each other?

A. They are to watch over one another for good, and, when occasion requires, they are to reprove, rebuke, and admonish. No corporal punishment, whatever, is to be inflicted in any case of mal-conduct; the punishment of the Church is wholly of another nature.(*m*)

Q. 21. For what are Church-members subject to discipline?

A. For immoralities in practice, and heresy in doctrine.(*n*)

Q. 22. Has Christ given any particular rule of proceeding in Church discipline?

A. He has, in the eighteenth chapter of Matthew.(*o*)

Q. 23. Does this rule relate to all cases of discipline?

A. It relates specially to private offences, but may with propriety be observed in all cases. The spirit of this rule may be preserved in the exercise of discipline by a Committee from the Church, in the first and second steps.

Q. 24. May offenders, if they reform, be restored to Church rights and privileges?

A. They may and ought, upon making suitable confession.(*p*)

(*m*) 1 Tim. v. 20. Them that sin, rebuke before all, that others also may fear.—Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

(*n*) 1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.—Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject.

(*o*) Matt. xviii. 15—17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

(*p*) 2 Cor. ii. 6, 7, 8. Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow: Wherefore I beseech you, that ye would confirm your love towards him.

Q. 25. Of what nature ought confession to be?

A. It ought to relate wholly to the case of censure, and to be full, explicit, and public.(q)

Q. 26. What is meant by excommunication?

A. The cutting off from all Church rights and privileges. This should be viewed as a very solemn act by the Church which performs it, and by the person who is excommunicated.(r)

Q. 27. Is it proper for Church-members to keep company, or to eat with an excommunicated person?

A. It is in the ordinary affairs and occurrences of life; but not in the way of intimate friendship, or religious fellowship, or unnecessary social intercourse. Excommunication, in its effects, does not extend to the natural, domestic, or civil relations of life.

Q. 28. Is it justifiable for a person, against whom an offence has been committed by a member of the Church, to absent himself from communion, till satisfaction is made by the offending person?

A. Certainly not. It is warranted by no Scripture, and can never be approved. Communion is with the Church, as a body, and not with individuals.

Q. 29. What ought the offender to do?

A. He ought to go to the person he has offended, and confess his fault, and declare his repentance, and ask forgiveness.(s)

Q. 30. What is the duty of the person offended towards the offender upon his repentance?

A. He is to forgive the offender, if he appears sincere in his repentance, and to treat him as though he had not offended.(t)

(q) 1 Tim. v. 20. Them that sin rebuke before all, that others also may fear.

(r) 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

(s) James v. 16. Confess your faults one to another, and pray one for another, that ye may be healed.

(t) Matt. xviii. 21, 22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Q. 31. What is the design of Church discipline?

A. It is the reclaiming of offenders, delivering the Church from reproach, and inspiring others with the fear of offence; or it is the comfort, edification, and prosperity of the Church as a body, and of the individuals disciplined in particular. (u)

CHAPTER XXXII.

Millennium.

Q. 1. What is meant by the Millennium?

A. A time in which the Church of God in this world will be in a state of far greater prosperity and happiness than it ever yet has enjoyed, and in which all the families, kindreds, and nations of the earth shall be blessed in Christ.

Q. 2. What is the evidence that there will be such a time?

A. The full and explicit predictions of it contained in the word of God. (a)

(u) 1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

(a) Rev. xx. 2, 3. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set his seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.—Ps. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Ps. lxxii. 8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him.—Is. ii. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—Mal. i. 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord.—Dan. ii. 34, 35. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet

Q. 3. What will be some of the principal characteristics of the Millennium?

A. 1. There will be great outpourings of the Holy Spirit; 2. Large increase of divine light and knowledge, and a consequent removal of intellectual darkness and delusion; 3. Universal love, friendship, peace, and harmony; 4. Great agreement respecting the doctrines, duties, institutions, and practices of religion; 5. Great temperance, enjoyment, and happiness; 6. The earth will yield bountifully and be replenished with people, who will voluntarily submit to the rules of the Gospel; and, 7. There will be a conversion of all nations, if not of all individuals, unto the truth and the salvation of Christ. (b)

that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Rev. xi. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever.

(b) Is. xlv. 3, 4, 5. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—Jer. xxxi. 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.—Is. xxv. 7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.—Is. xxx. 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Is. ii. 4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Is. xi. 6—9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth

Q. 4. Is the Millennium the time in which Christ, with those of the first resurrection, will reign on the earth?

A. It is. By this is not to be understood, that Christ will personally appear and reign on the earth; for this would be to divest Himself of His celestial glory, and become like man in his unglorified state; as man, in his present condition of existence, could not behold Him, nor have intercourse with Him, in His heavenly effulgence. His present glorified nature renders it wholly improbable, that He should personally appear and reign on the earth. Christ's reign on the earth will be spiritual. He will, most emphatically, reign in the hearts and lives of men by His Spirit for a thousand years. The first resurrection, also, will be spiritual. There will be a revival of the prosperity, reign, and triumph of the cause of religion in those who live on the earth. The Christians of that day will have the spirit of the martyrs and confessors of ancient time, as John had the spirit of Elias.(c)

shall be full of the knowledge of the Lord as the waters cover the sea.—Eph. iv. 5, 13, 15. One Lord, one faith, one baptism. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But speaking the truth in love, may grow up into him, in all things, which is the head, even Christ.—Is. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.—Is. lv. 12. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.—Zech. viii. 12. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.—Is. xxxiii. 24. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.—Is. xxx. 23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures.—Gen. ix. 1. And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth. See reference a.

(c) Rev. xx. 4—6. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead

Q. 5. Will all Christians in the Millennium be perfectly holy, or arrive at sinless perfection?

A. They will not. It will be as true then, as now, that no man liveth and sinneth not; though sin will not greatly abound.(d)

Q. 6. Will children in this time be born depraved, as they now are?

A. They will. It is agreeable to Divine constitution, that all the human race should partake of the nature of fallen man.(e)

Q. 7. Will there be any pain and sorrow in the Millennial days?

A. There will. All will have more or less tribulation. It is incompatible with the state of probation, that men should be free from troubles and distresses.(f)

Q. 8. Will there be any need of a preached Gospel, and the administration of the sacraments in the Millennium?

A. There will. A preached gospel will then, as now, be the usual means of the conversion and sanctification of the hearts of men. Baptism will then be, as it now is, an ordinance of initiation into the Church, as the Lord's Supper is to be observed till Christ's second appearance—till He comes in judgment.(g)

Q. 9. When will the Millennium commence?

A. Whenever the means of grace are enjoyed and rendered effectual throughout the world. The particular day or year cannot, perhaps, be ascertained. Probably it will begin before the seventh thousand years of the

lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(d) Ec. vii. 20. For there is not a just man upon earth, that doeth good and sinneth not.

(e) John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—Job xiv. 4. Who can bring a clean thing out of an unclean? Not one.

(f) Job xiv. 1. Man that is born of a woman is of few days, and full of trouble.

(g) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 26. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Q. 16. What is the duty of Christians in view of the Millennium?

A. It is their duty to desire it, expect it, pray for it, and use all means in their power tending to introduce it.

ASSISTANT TO FAMILY RELIGION.

PART III.

RESOLUTIONS AND QUESTIONS FOR SELF-EXAMINATION.

[It is ever to be remembered, that all resolutions should be made in dependence on the grace of God, and not in one's own strength.]

Resolution 1. I will be thankful for the light of nature, which makes known the existence and some of the perfections of God, and the present condition and many of the duties of man; and, though I must consider it but a partial and imperfect guide in truth and duty, yet I will endeavor to act according to its dictates.

Question for self-examination. *Do I study the works of God to learn His existence and character, and my duty and moral condition?*

R. 2. I will be grateful for the Holy Scriptures, which contain a full and perfect revelation of the Divine mind and will, and are substantiated as of heavenly origin by the most convincing and abundant evidence; and I will take them for the rule of my faith and practice, study much to understand their sacred contents, and test all my religious principles and conduct by them.

Q. *Do I, especially when infidelity is prevalent, and errors are published, daily resort to the Bible as my only sure standard? do I exercise gratitude for this heavenly guide? and do I love to read the Scriptures*

because they are holy, and because they speak of God, Christ and heavenly things?

R. 3. I will love, and rejoice in the adorable, perfect, amiable, and glorious character of God, natural and moral, as revealed in the Sacred Oracles, and will endeavor to conform to it in all things practicable.

Q. *Do I possess the moral likeness of God? do I exhibit it in my daily deportment? and do I strive to learn more of the greatness and glory of His perfections?*

R. 4. I will consider the doctrine of the Trinity in the Godhead, as a doctrine which though highly mysterious in respect to the manner, in which the three Divine Persons subsist in the Divine essence, is, nevertheless, clearly revealed, and most important to be believed, as lying at the foundation of the grand economy of man's salvation as published in the gospel; and I will receive the doctrine with profound reverence, deep humility, firm faith, and exercise due homage and gratitude to the different Persons, for the part they severally take in the execution of the plan of redemption.

Q. *Do I receive the doctrine of the Trinity with reverence, humility, faith and gratitude? and have I communion with God, the Father, the Son, and the Holy Ghost?*

R. 5. I will view the doctrine of divine purposes as clearly taught by reason and revelation, and as demanding the full assent and consent of every intelligent and moral creature in the universe, because most holy in nature and design, and as a subject of admiration, support, and thanksgiving.

Q. *Do I believe, and rejoice in the supreme and universal dominion of God, whose counsel standeth forever?*

R. 6. I will contemplate the works of creation with wonder and delight, and endeavor to see the character of God illustriously unfolded in them, and holiness and happiness promoted by them, and to realize that their glorious Author is worthy of the supreme love and homage of all intelligent creatures.

Q. *Am I pleased with the design, which God had in view in His works of creation? and do I render unto the great Author of all things, that supreme homage and love which are justly His due?*

R. 7. I will meditate upon the providence of God as general and particular, extending as well to the minutest as to the greatest events which take place; and I will rejoice that it is so comprehensive, wise, benevolent, and righteous, and affords a ground for the highest consolation of all holy creatures, and that, while it extends to revolving worlds, I am not overlooked in the great system of things.

Q. *Do I rejoice in the providence of God? Do I acknowledge his hand in all events? Do I realize that my own heart is ever open to His view?*

R. 8. I will regard the existence of angels, holy and apostate, as a reality; and I will love the holy angels, the noblest and brightest of creatures, for their holiness, exercise gratitude for their benevolent exertions in guiding, protecting, and ministering for them, who shall be heirs of salvation, respect them for their dignity and worth, and imitate their holy example; and I will detest the character and conduct of unholy angels or devils, fear their evil devices, resist their wicked temptations, and avoid an imitation of their unhallowed example.

Q. *Do I resemble the holy or the apostate angels? and am I preparing for the endless society of the former or the latter?*

R. 9. I will regard man as noble and exalted in his nature, holy in his primitive state as coming from the hands of his Maker, capable of most desirable attainments in knowledge, holiness and happiness, lord of this lower creation, responsible for all his feelings and conduct, and destined to an endless state of glory and felicity, or of shame and wretchedness, according to the moral character, which he shall form while here in probation.

Q. *Does the thought often rise in my mind, that I am a rational and responsible creature of God, and that my eternal happiness or misery is suspended on my probationary conduct?*

R. 10. I will consider the moral law, which God has given to man for the rule of his conduct, as immutable and spiritual, as extending in its requisitions to all the thoughts, affections, words, and actions, as holy, just, and good in its precept and penalty; and, therefore, as worthy of universal, perpetual, and personal obedience, and that

every transgression of it is sin, and justly exposes to endless misery.

Q. Is not my understanding convinced, that the law of God is holy? and does not my conscience condemn me as a transgressor? Do I realize that I fall under the sentence of that law, whose penalty is eternal wo?

R. 11. I will reflect much upon the apostacy, depravity, and ruin of mankind, and deplore their awful condition and wretchedness by sin.

Q. Is my heart awake to the prevalence of sin, suffering, and death among mankind? and is it my frequent prayer, Lord! have mercy on me, and all men, for we are sinners?

R. 12. I will meditate much upon the scheme of salvation by Christ, and rejoice and give thanks, that by Him a complete atonement for sin has been made, so that now a way is opened for the free and consistent exercise of mercy to man, in the method which God has seen fit to adopt.

Q. Do I cordially approve the character and mediatorial work of Christ? and have I a good hope of pardon and salvation through His death?

R. 13. I will meditate much upon the declaration of Christ, "Except a man be born again, he cannot see the kingdom of God," and will endeavor to have just views of the nature, necessity, and evidences of the new birth; and if upon examination, I find myself to be a subject of the special influences of the Holy Spirit, I will ascribe all the glory to Him, who has made me to differ.

Q. Have I been born of the Spirit? Am I a new creature in Christ Jesus? Are the evidences of my good estate clear and increasing?

R. 14. I will consider true holy love as most excellent and amiable in its nature and effects, and as constituting the true glory of Jehovah, the true glory of holy angels, and the true glory of renovated man; and will endeavor to exercise this love at all times, viz. the love of benevolence towards all beings, susceptible of happiness and misery, and the love of complacency towards all beings, possessed of holiness.

Q. Do I possess this holy love, which is the sum of all moral virtue and excellence? and does it control and sanctify my whole nature?

R. 15. I will consider repentance as man's immediate duty, and will endeavor to exercise at all times, that godly sorrow for sin, which is unto salvation.

Q. *Do I possess true evangelical repentance? and do I bring forth fruits, meet for repentance?*

R. 16. I will endeavor to understand the nature of true gospel faith, and to believe all the Divine testimony concerning Christ and the way of salvation by Him, and to place implicit confidence in Him as the Redeemer of sinners, and to demonstrate my faith by my works.

Q. *Am I a believer or an infidel? Is my faith speculative or practical? Have I seen the excellence of the gospel? and do I entrust my soul to Christ as an almighty Saviour?*

R. 17. I will adore the grace of God in the justification of the believer, whereby the sinner is absolved from his sins, accounted righteous, and treated as though he had never sinned, and I will consider the doctrine of justification by faith as a cardinal doctrine, and vitally important in the system of truth revealed in the Gospel.

Q. *Do I consider the gospel entitled to all acceptance? and is it in my view, a cardinal doctrine, that sinners are justified through faith in the vicarious sufferings of Christ, and not on the ground of personal merit? and have I embraced this plan of mercy?*

R. 18. I will consider the doctrine of the perseverance of the saints in faith and holiness unto the end of life, as revealed in the Scriptures, and important to be believed; and that the belief of this doctrine is adapted to promote the sanctification and happiness of the children of God, and that, while it is they who persevere, it is God who enables and induces them to do it.

Q. *Do I confide in the sovereign and unchanging purposes of God? and am I working out my salvation with fear and trembling, while He worketh in me both to will and to do?*

R. 19. I will contemplate the subject of death with solemnity, remember my own constant exposure to its arrest, and strive to be in readiness for its approach, that I may welcome it at its coming, and find it to be disarmed of its terrors, and to be my everlasting gain.

Q. *How do I view death? Am I trifling, or indifferent, or desperate, in relation to it? gloomy with apprehension?*

hension, submissive through necessity, or tranquil with a well grounded hope? Are eternal things so present to my faith and hope, that I can say with the apostle, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better?"

R. 20. I will view the soul of man as immortal, and rejoice that life and immortality are brought to light in the gospel, and will regard the future existence, as infinitely surpassing the present, and consequently, infinitely more important and more deserving my attention.

Q. *Have I an immortal soul? Are the riches and pleasures of this world lost in the care of it? Does eternity engross my thoughts?*

R. 21. I will view the doctrine of the resurrection, as vastly important in establishing the truth of Christianity; and, though it should appear non-essential to some, incredible to others, and mysterious to all, yet I will believe it because God has revealed it, and anticipate the time, when the bodies of all that have deceased shall be re-animated, and become united to their souls.

Q. *Did Christ rise from the dead? and must I rise too? Shall I attain to the resurrection of the just? or awake to shame and everlasting contempt?*

R. 22. I will reflect much on the doctrine of a general judgment, when angels and men shall be assembled, adjudged, and receive righteous retribution for eternity; and I will strive to be prepared for that most sublime, solemn, and momentous time, by a life of universal godliness.

Q. *Must I appear at the judgment seat of Christ? How can I stand before an assembled world, and have the most secret thoughts of my heart disclosed? If I look for such things, what manner of person ought I to be?*

R. 23. I will rejoice and be grateful, that God has provided a heaven—a glorious and happy place for the righteous in the world to come; and I will labor to be prepared for admittance into it, when I shall depart this life.

Q. *Do I live the life of the righteous? and will my latter end be like his? Am I prepared for the holy services and enjoyments of heaven, and the blessed society of*

God, angels, and saints? or shall I be an outcast from the New Jerusalem?

R. 24. I will contemplate with horror the misery of the finally impenitent, adore the forbearance of God which keeps me out of hell, and use all diligence to avoid the awful doom, which awaits the ungodly.

Q. *Have I duly considered the dreadful condemnation of those, who persist in ungodliness to the end of life? Have I seriously contemplated the wide and endless separation, which exists between the righteous and the wicked in eternity? Do these considerations abide on my mind, and affect my heart?*

R. 25. I will admire the wise appointment of means for the accomplishment of ends, and will be thankful, that herein encouragement is afforded for the activity of man, while dependance on God is also inspired and secured.

Q. *Am I happy in my dependence on God? and active in my duty towards Him and my fellow creatures?*

R. 26. I will rejoice, that while it is my duty, it is also my privilege, to worship God in secret, private, and public; and I will endeavor to embrace every favorable opportunity for the discharge of this duty, and for the enjoyment of this privilege, and labor to be accepted of God in it.

Q. *Do I delight in worshipping God in all the ways He has required? Am I conscientious in the discharge of this duty? Do I remember, that He, whom I worship, knows my heart, and whether I do it in sincerity or hypocrisy?*

R. 27. I will rejoice, that God has consecrated one day in seven to His immediate service, and will esteem the Sabbath a delight, the holy of the Lord, honorable, and will honor Him, not doing my own ways, nor finding my own pleasure, nor speaking my own words, but devoting the day to religious services.

Q. *Are there no ways, in which I profane the Sabbath? Is my heart grieved to witness the gross and frequent violations of this holy day? Are there no ways, in which I can make a better improvement of the day, or promote its better observance among others?*

R. 28. I will adore the riches of the grace of God, in establishing a Church upon the ruins of the apostacy,

and in preserving it, even in the darkest times, and in promising that it shall be preserved to the end of the world, and that it shall prosper, triumph, and fill the earth; and I will endeavor to be prepared for membership in the Church militant, and in the Church triumphant.

Q. Am I still connected with a revolted world? or am I a visible member of the Church of Christ? If I have a name to live, am I not spiritually dead? Do I rejoice in the future enlargement and final triumph of Christ's kingdom?

R. 29. I will regard with interest the wise appointment of baptism, and revolve much in my mind what is represented by it, even the sprinkling of the blood of Christ, and desire that I may be washed from sin and pollution in the laver of spiritual regeneration

Q. Have I been devoted to God in the holy ordinance of baptism, and do I still find myself the servant of Satan? Have I received the external sign of purity, and its internal cleansing? Do I trust in the form of godliness without its power?

R. 30. I will be grateful for the institution of the Lord's Supper, which is designed to commemorate the sufferings and death of Christ for the sins of men, and that all true Christians may partake of it with acceptance, delight, and profit.

Q. Am I duly regardful of the Lord's Supper? and if a member of the Church, do I devoutly commemorate the sufferings and death of Christ at His table, and receive in faith the Symbols of His body and blood?

R. 31. I will consider the wise establishment of Church government and discipline, and rejoice that while the great Head of the Church is honored in the observance of them, the Church as a body, and the individuals concerned as such, are also benefitted by them.

Q. Do I approve the laws and counsels of Christ? If a member of His Church, do I firmly maintain, and patiently submit to, its discipline?

R. 32. I will give glory to God, that He has purposed there shall be a season of millennial blessedness for the Church, and I will look for it, desire it, pray for it, and use all the means in my power tending to introduce it.

Q. Have I inquired diligently into the prophecies and promises, which relate to the spread of the Gospel, and the conversion of all nations? Do I trace with joy their gradual fulfilment? Do my prayers, and efforts, and sacrifices, correspond to my expectations and hopes?

R. 33. I will at all times consider myself as the creature of God, entirely dependent and accountable.

Q. Do I remember that, being the creature of God, He has an original and inalienable claim to my love, homage, and service? Do I render these to my great Creator?

R. 34. I will consider my corporeal and mental faculties, my time, earthly possessions and influence, as the property of God, loaned to me, and will use them as not abusing them.

Q. Must I not condemn myself for the habitual violation of this resolution? Have not my idols been many? And have I not exulted in my powers and possessions?

R. 35. I will love God with all my heart, serve Him with all my powers, and aim to glorify Him in all my thoughts, conversation and actions.

Q. Have I ever performed this my plain duty? Shall I not convert the resolution into a prayer: O God! fill my heart with thy love; and make me a voluntary instrument to glorify Thyself!

R. 36. I will commence and close every day with reading, and meditating upon the Holy Scriptures, and with secret prayer, and will endeavor to be stated, uniform, and faithful in the discharge of these religious duties.

Q. Did I so commence this day? and shall I be careful so to close it?

R. 37. I will guard against formality and hypocrisy in worship, and endeavor to restrain wanderings of mind in public, private, and secret prayer.

Q. In view of this resolution, am I not self-condemned before my omniscient Judge?

R. 38. I will strive for higher attainments in divine knowledge, in holiness, and happiness.

Q. Do I rest satisfied with present attainments? or do I constantly aspire after growth in knowledge and grace?

R. 39. I will cultivate an habitual sense of God's presence, and accustom myself to mental and ejaculatory prayer.

Q. *Am I humble and circumspect under a conscious sense of God's presence? Is my heart drawn forth to Him, in all my joys and sorrows?*

R. 40. I will every morning consider the business of the day, and enter upon it prayerfully, methodically and diligently, and guard against procrastination and slothfulness.

Q. *Did I begin this day with prayer? Am I pursuing its duties with method and diligence? Why do I postpone any good-work, when I know to-morrow is not my own?*

R. 41. I will think much of the shortness of time and its value, and of eternity and its retributions.

Q. *Do I daily think how soon my life will be past, and I must meet the realities of eternity? Is not every hour precious to me, especially if I am in an unconverted state? Do I remember the injunction of Christ, Watch and pray.*

R. 42. I will consider life a journey, and eternity my home, and strive so to number my days, as to apply my heart unto wisdom.

Q. *How old am I? What part of my journey remains to be travelled over? Do I advance in wisdom, as I do in years?*

R. 43. I will not do any thing, upon which I cannot ask God's blessing, nor which I think I shall lament doing, when I come to die.

Q. *Are not many of my plans and wishes such, as God cannot approve? Are they not such as afford no satisfaction in the review? Do I seek the favor and guidance of God in all my ways?*

R. 44. I will not think of myself more highly than I ought to think, but think soberly, and will guard against the love of human praise and distinction.

Q. *Is the pride of my heart subdued? and does the fear of God render me comparatively indifferent to the flattery, or censure of man?*

R. 45. I will endeavor to mortify self, and strive against my constitutional sins, and be not backward to confess my errors and iniquities.

Q. What are my constitutional sins? Do I check my strongest passions and my besetting sins, and frankly acknowledge all my transgressions?

R. 46. I will aim to keep a command over my passions, and subdue them, and do nothing rashly.

Q. Do I keep under my body, and bring it into subjection? Do I exercise a suitable restraint over all my unhallowed passions and affections?

R. 47. I will deny myself, take up my cross, and follow Christ, as my great Exemplar, and I will endeavor to imitate Him in all things, in which I can imitate him.

Q. Is Christ my pattern? and do I take up my cross and follow Him?

R. 48. I will endeavor to practise humility, meekness, lenity, forbearance, and forgiveness.

Q. Do these amiable virtues appear in my daily temper and deportment?

R. 49. I will avoid disputes and contentions, as much as possible, and, when engaged in them, I will be candid and gentle, receive reproof with meekness and thankfulness, be patient of contradiction, open to conviction, and prompt in vindicating the truth.

Q. Am I a peace maker? Do I patiently bear the inevitable contentions of unreasonable and wicked men? Do I kindly receive rebuke, and yield to the convictions of conscience? And do I "earnestly contend for the faith which was once delivered unto the saints?"

R. 50. I will never speak of the failings and vices of others, unless the good of Zion or the personal benefit of those concerned, or others, require it, and I will never needlessly say any thing evil about persons when absent, and nothing designedly to flatter them when present.

Q. Can I wash my hands in innocence, and disclaim the guilt of flattery and slander.

R. 51. I will endeavor to be sober, chaste, and reverent in thought and language, avoid all foolish talking and jesting, all trifling and vulgar remarks, as unbecoming a man and a Christian, and exert myself, that my conversation may be, as becometh the Gospel of Christ.

Q. When I consider how pure and broad are the precepts of the Gospel, do I not feel condemned in thought, word, and deed?

R. 52. I will neither offend nor grieve any person needlessly, either by language, or conduct, nor will I make undue reflections on the behavior of others.

Q. *Am I thus attentive to the welfare and happiness of all around me? Does my conversation comport with this resolution?*

R. 53. I will do nothing through revenge, or resentment, but will requite good for evil.

Q. *Do I love my enemies, and seek to do good to those, who slander and persecute me?*

R. 54. I will not repine at, nor envy the situation of others, nor murmur under the crosses and afflictions, which befall me in life; but be contented with the allotments of Divine providence.

Q. *Am I happy and resigned in my condition? and do I rejoice in the superior prosperity of others?*

R. 55. I will guard against all the temptations, follies, and vices of time and sense.

Q. *Do I not yield to some popular vice, because it is not reproachful, and am I not ensnared by many of the temptations of the world?*

R. 56. I will exercise temperance in eating and drinking, and will exert all my influence, by my example and conversation, to prevent, especially, the use of ardent spirits, and hereby, to check the great and alarming evil of intemperance.

Q. *Do I not in some way connive at, or encourage these prevailing vices? Do I restrain my own appetites? or do I inordinately indulge them?*

R. 57. I will notice and retrace the providences of God as they take place with a view to religious improvement, and self-application.

Q. *Do I attentively read the book of providence, as it daily unfolds its leaves to my view, and thence derive instruction to my soul?*

R. 58. I will consider adversity as a school of righteous discipline, and view the least mercy, as far above my deserts, and the greatest trials and afflictions, as altogether less than my iniquities deserve.

Q. *Have I not by sin forfeited every mercy, and exposed myself to the judgments of Heaven? As I stand a monument of Divine forbearance, shall I not patiently submit to all disciplinary afflictions?*

R. 59. I will be sincere, just, charitable, candid, kind, and affectionate, and do to others, as I ought to desire others to do to me in a change of circumstances.

Q. *Do I strive daily to obey this golden rule, which is worthy of the approbation and obedience of all?*

R. 60. I will treat all persons with due respect, and rejoice with those who rejoice, and weep with those who weep.

Q. *As a child, am I obedient to my parents? as a citizen, do I respectfully submit to magistrates? as a man, do I feel for all that is human, and extend my sympathy and charity to the stranger and the mourner, the widow and the orphan?*

R. 61. I will not render railing for railing; but when treated in an unjust and unchristian manner, I will be calm, dispassionate, and conciliatory in return, and will "write injuries in the sand, but kindness in marble."

Q. *Do I justify the retaliation of injuries in myself or others? Do I in this respect take the example of Christ for my pattern?*

R. 62. I will avoid all moroseness and affectation in manner, and singularity in things indifferent.

Q. *Do I avoid all such singularity as the effect of pride? and all moroseness as an exhibition of a bad temper?*

R. 63. I will be mindful of the business of life, and do it promptly in its season, preserve faithfulness, and strictly adhere to truth.

Q. *Am I true in speech, faithful in promise, and actively engaged in the appropriate duties of life?*

R. 64. I will try to make amends for past negligence, by employing most profitably every moment to come, and thus redeem wasted time by a better improvement of my remaining days.

Q. *Do I consider how much of my time is wasted; and that the last particles of sand in my glass of life may now be falling?*

R. 65. I will ever avoid the vain amusements and pleasures of the world, believing that their tendency is to dissipate the mind, to unfit it for serious reflection, to produce a stronger attachment to this world, which I must soon leave, and to hinder me in my preparation for a future state.

Q. Have I yielded to worldly temptations, and joined in those amusements, which my conscience disapproves? Or have I been constantly mindful of the injunction, Be not conformed to this world.

R. 66. I will never allow myself to laugh at the follies, and infirmities of others, and if any one in my presence should exhibit a fellow creature to ridicule, and thus attempt to produce merriment at the expense of another, I will manifest disapprobation of such conduct, believing it to be sinful and displeasing to God.

Q. Have I been as tender of the reputation of others as of my own? And have I in this respect observed the golden rule; As ye would that men should do to you, do ye also to them likewise?

R. 67. I will select for reading, such books as have a tendency to improve the mind and reform the heart, and I will avoid those, however attractive, from which no solid benefit can be derived.

Q. Have my opportunities for reading been improved to the best advantage? or have I read rather for amusement, than instruction and profit?

R. 68. I will not be too communicative or reserved, and not too inquisitive, or too backward in answering proper questions, and I will speak with deference to my superiors, with humility to my inferiors, and with civility to all.

Q. Am I loquacious? or reserved and unsocial? Am I impertinent in questions? and do I wish to conceal what others have a right to know? In conversation do I treat, as becomes me, my superiors, equals, and inferiors?

R. 69. I will avoid familiar intercourse with those, who are vicious, profane, or immoral in their lives and conversation.

Q. Have I carefully observed this resolution under a conviction, that "evil communications corrupt good manners?"

R. 70. I will endeavor so to conduct, as to convince the impenitent around me, that I desire the salvation of their souls, and, by warning and entreaty, will seek to lead them in the path of life.

Q. Have I complied with this resolution in my daily deportment—in my life and conversation?

R. 71. I will render all the praise to God, and claim no merit to myself, when I do any thing which is praiseworthy; sensible that I shall not of myself without Divine influences do any thing aright.

Q. *Do I view my own righteousness as filthy rags? And, feeling my dependence on God for a disposition to do His will, and to perform my duty, do I render to Him that praise, which is justly His due?*

R. 72. I will be circumspect in relation to the thoughts of my mind, examine them as they enter, labor to keep out those which are vain and sinful, banish those which are evil, dwell on those which are good, and endeavor to arrange them to the best advantage.

Q. *Do I habitually exercise my mind on serious and profitable subjects? can I say with the Psalmist, "I hate vain thoughts?" and am I desirous of using my thoughts to the promotion of the best of purposes?*

R. 73. I will exert myself to keep the affections of my heart in due subordination to the dictates of reason and conscience, as enlightened by the Word of God.

Q. *Have I made the Word of God the rule of my duty in this respect? Have I brought into proper subjection all the affections of my soul?*

R. 74. I will grieve for sin as the worst of evils, whether I see it in myself or others, and not so much on account of the suffering it brings, as the turpitude and baseness of its nature, and its opposition to God.

Q. *Have I a realizing sense of the evil nature of sin? Do I hate it, for its vileness, and desire to be delivered from its power and dominion, because it enslaves the soul, and, not merely because it exposes to punishment?*

R. 75. I will seek for spiritual blessings more than for temporal, and for temporal blessings, that they may be promotive of spiritual.

Q. *Do I make a proper estimate between spiritual and temporal blessings? Do I seek first the kingdom of God and His righteousness, believing the promise, that, if I do this, all other needful blessings will be added unto me? And do I desire temporal blessings, that I may glorify God thereby, and be useful to myself and others?*

R. 76. I will be as affectionate, faithful, and constant to my particular friends, as I would have them be to me.

Q. Have I complied with the above resolution? Have I been faithful to my friends, in prosperity and adversity? or, by my unfaithfulness, have I given them reason to doubt the reality of my friendship and affection for them?

R. 77. I will pray much for my nearest relatives and connections in life, especially those, with whom I daily associate.

Q. Have I manifested my affection for my relatives and friends by thus imploring the Divine blessing upon them?

R. 78. I will never refrain from communicating to others any thing, which I know will be for their advantage, through fear of being thought officious, and never be so blindly attached to any as to prevent my hating the sins I may discover in them.

Q. Have I constantly a disposition to be serviceable to others in making known to them what will be for their profit? When I discover sin in another, do I detest the sin, while I love the person who committed it as the workmanship of God?

R. 79. I will never, in relating any thing in conversation or otherwise, vary from strict truth for the purpose of adorning, illustrating, or rendering interesting what I may say.

Q. Have I been guilty of breaking the above resolution? or have I at all times adhered to the truth in my conversation with mankind?

R. 80. I will receive with gratitude the kind reproofs of my friends, and when duty requires will myself administer to them rebuke with meekness and faithfulness.

Q. Am I as willing to receive advice from my friends, as I am to administer it to them? When required by duty to administer reproof, have I always done it in a spirit of love?

R. 81. I will cultivate an acquaintance with the children of God, and seek their company and conversation.

Q. Is the society of Christians, that which I seek, and that in which my soul delights? Do I appreciate as I ought the privilege of associating with the people of God?

R. 82. I will confess my faults to those I have injured and ask their forgiveness. And if I have defrauded any in property, I will make suitable restitution.

Q. *Have I been ingenuous in the discharge of this duty? If, at any time, I have oppressed or injured any man, have I acted upon the principle of Zaccheus, and made due restitution?*

R. 83. I will introduce religious conversation in all places and companies, where it shall appear suitable, especially when on journies and visits to my friends.

Q. *Have I remembered the above resolution, and embraced every favorable opportunity for conversation upon the best of subjects? or have I negligently suffered many precious opportunities of thus doing and getting good, to pass unimproved?*

R. 84. I will never be weary in well-doing, nor be discouraged, though I see no present fruit of my labors, sensible that the most feeble attempts are sometimes blessed, after all hopes of success have been given up.

Q. *Am I easily deterred from duty, when discouragements arise? Or do I persevere, remembering, that in due season I shall reap, if I faint not?*

R. 85. I will use all the influence, which God has given me over others, for the suppression of vice and the promotion of virtue, that I may thus magnify the grace of God, and be instrumental of the spiritual good of precious souls.

Q. *Do I use all my endeavors for the destruction of vicious habits, and the establishment of virtuous conduct, and thus manifest my zeal for the glory of God, and the spiritual happiness of man?*

R. 86. I will strive to be armed with the whole gospel armor, that I may fight the good fight of faith, and obtain the victory over self, the world, and Satan, and secure the victor's crown of immortal life.

Q. *Am I clad with the whole Gospel armor? Have I fought the battle of the Lord, and obtained the conquest over every thing, that opposes itself against God, and thus laid hold on eternal life?*

R. 87. I will exert myself by my prayers, counsel, and example, to maintain the Christian religion and its ordinances, which are so openly and violently opposed in the present day by the enemies of truth and righteousness.

Q. Do I value as I ought, the Christian religion and its ordinances? Have I done all in my power to maintain them? And is it my constant desire, that all opposition to them may cease?

R. 88. I will discharge what I deem to be duty in religion, and will not be hindered from any attempts to promote the cause of Christ by the reproaches, calumnies, and threatenings of the opposers of God and man.

Q. Have I a disposition to go forward in the path of duty, regardless of the frowns of the world? Whenever reproached by the enemies of religion for being faithful in these respects, can I with the apostle say, "Being reviled we bless, being persecuted we suffer it, being defamed we entreat?"

R. 89. When in company with those, who have embraced erroneous sentiments respecting the doctrines and duties of Christianity, and who are zealous in defending them and opposing the truths of the gospel, I will endeavor in a Christian spirit faithfully to warn them of their danger, and to convince them of their errors in opinions and practice.

Q. Am I truly sensible of the necessity of the Divine influence to effect a change in the opinions, hearts and lives of mankind? and, sensible of this, am I fervent and constant in prayer, that this blessing may descend upon them? and do I exert myself, in this way and all others, to lead the erroneous to embrace the truth as it is in Jesus, and to walk in paths which are holy?

R. 90. I will regard with interest all genuine revivals of religion, believing, that they are produced by the special influences of the Holy Spirit, and that they promote the glory of God, the salvation of souls, and the enlargement of the Redeemer's kingdom; and I will ever rejoice to hear of them, and will earnestly desire, that they may be multiplied and extended until they shall spread over the whole earth.

Q. Have I, in view of this resolution, earnestly desired a revival of religion in this place? Have I used all possible exertions to effect one? Can I with the prophet say sincerely, "O Lord! revive thy work in the midst of the years, in the midst of the years, make known; in wrath remember mercy."

R. 91. I will study prudence and economy in all my expenses, that I may be enabled to relieve the wants of the destitute, and contribute towards the benevolent objects of the present day.

Q. *What have I given in charity to-day? What is its annual amount? What proportion will my charity bear to my needless expenses?*

R. 92. I will avoid an avaricious spirit, as being entirely opposed to the temper of the Gospel, but yet will highly value this world's goods, because they not only promote my own personal happiness, but afford me ability to benefit my fellow creatures, and to advance the cause of the Redeemer.

Q. *Is mammon my idol? Why should I eagerly lay hold on the wealth of this world, which I must soon leave behind me? Can it be employed to a nobler purpose, than to advance the virtue and happiness of man, and the kingdom of Christ?*

R. 93. I will endeavor to promote the happiness and spiritual good of all, with whom I associate, to be useful in whatever situation I am placed, and to remember that all my conduct will have an influence on those around me.

Q. *Do I daily pray for my friends, neighbors and fellow men? Do I seek, in all other possible ways, their conversion and eternal salvation? And do I reflect, that all my conduct will have a good or bad effect upon them?*

R. 94. I will endeavor at all times to have a realizing sense of the omniscience of God, and to maintain a holy awe of Him, and a constant fear of offending Him.

Q. *Do I think, and feel, and speak, and act, as under the omniscient eye of God? Is it my supreme desire to glorify and serve Him? Is His favor my solace and joy?*

R. 95. I will endeavor to model my character and conduct, in all respects, after the Gospel.

Q. *Has this been my past endeavor? and is it my aim for the future?*

R. 96. I will endeavor to recommend the religion of Christ by a mild and amiable deportment.

Q. How far does religion shine forth in my conduct? and is it made to appear desirable and attractive by my example?

R. 97. I will regard, with Christian compassion and charity, the spiritual woes and wants of the great human family.

Q. Do I weep over the dying heathen? and do I most ardently desire to send them the bread and the water of life?

R. 98. I will view with pleasure the many benevolent Societies, which have been formed to promote the temporal and spiritual good of mankind, and will give them my approbation, my prayers, and my pecuniary assistance, so far as I have ability and opportunity.

Q. Have I done so the year past? Do I realize that giving in charity is only giving to the Lord His own? If the relief of human sufferings, and the spread of the Gospel depended on me and others like me, would not the poor continue to suffer, and the heathen continue to die in ignorance and sin?

R. 99. I will call myself to a most solemn account every night before closing my eyes to sleep, for my thoughts, words, and actions during the day past, and will endeavor to rest in peace with God and myself.

Q. Do I maintain this habit of reflection and self-examination?

R. 100. I will sincerely and conscientiously endeavor to live according to the above resolutions, and will constantly look to God for His grace that I may keep them, and I will peruse them frequently and statedly, as at the close of every week, month, and year, for the purpose of examining myself in relation to them.

Q. Have I been watchful and diligent in regard to the observance of these resolutions? and do I feel, as I ought, the importance of persevering in my endeavors to keep them?

ASSISTANT TO FAMILY RELIGION.

PART IV.

MORNING AND EVENING PRAYERS FOR EVERY DAY FOR TWO
WEEKS, TOGETHER WITH OCCASIONAL PRAYERS.

Sabbath Morning.

O THOU Lord of the sabbath! enable us, on this morning of thy holy day, to worship thee in spirit and in truth. May we find it good to draw nigh to thee in prayer. We thank thee for the consecration of one day in seven to thine immediate service, and that there remaineth unto us the keeping of Sabbaths. This is the day, which the Lord hath made, we will rejoice, and be glad in it. Grant us thy gracious presence and blessing. Take off our thoughts from the vanities of time and sense, and place them upon divine and heavenly things. We would cease from our own works, as God on the seventh day did from his, and call the sabbath a delight, the holy of the Lord, honorable, and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; but delighting ourselves in the Lord.—We confess before thee, O God! our manifold transgressions. With the leper under the law, we cry, Unclean, unclean, and with the humble publican, God! be merciful to us sinners. Like penitent Job, we would abhor ourselves,

and repent in dust and ashes. O thou God of salvation! have mercy on us. Make bare thine almighty arm for our deliverance; save us, or we perish. Make us the trophies of thy victorious grace. Wilt thou, who didst at first command light to shine out of darkness, shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.—We bless thee, O God! for our creation and preservation; for the kind care thou hast taken of us from the commencement of our existence to the present moment. We thank thee especially for the gift of thy Son to a lost world, and for the method of salvation by him. What shall we render unto the Lord for all his benefits towards us? We will offer to thee the sacrifice of thanksgiving, and call upon the name of the Lord. We would present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. When permitted to wait upon thee in thine earthly courts, grant us thy blessing. If thy presence go not with us, wherefore should we go up to thy house? Help us to keep our feet, when we go to the house of God, and to be more ready to hear, than to offer the sacrifice of fools. Be with all thy worshipping assemblies every where this day. Give them fellowship with thee in thine ordinances, and, while they are in thy banqueting-house, may thy banner over them be love. Let none be disposed unnecessarily to forsake the assembling of themselves together, as the manner of some is. Impart, unto the Ministers of the Gospel, a double portion of thy Spirit. May they show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Bless the Minister of this church and people. Make him wise to win souls unto Christ. May this sabbath be a spiritual birth-day to thousands. Open thou blinded eyes, unstop deaf ears, and break hard hearts. Instruct the ignorant, reclaim the wandering, and edify thy people. Bless our Sabbath schools. May they be greatly instrumental in training the rising generation for God and heaven. Bless too parental instruction, that our sons may be as plants grown up in their youth! and our daughters as corner stones polished after the similitude of a palace.—We thank thee, gracious Father! for the mercies of the past night, and for the light and blessings of this holy morning. Let thy good providence

preserve and defend us this day, and thy Holy Spirit guide and comfort us. Prepare us for all the duties and events of subsequent life, and, especially, for death, judgment, and a happy eternity. And now, O thou prayer-hearing and prayer, answering God! hear our supplications, and grant us an answer in peace through Jesus Christ; to whom as the Lamb, that was slain to redeem us to God by his blood, be blessing, and honor, and glory, and power, forever and ever. Amen.

Sabbath Evening.

Holy, holy, holy, Lord God Almighty, which art, and wast, and art to come! thy name endureth forever, and thy memorial unto all generations. Help us, at the close of this thy holy day, to bow before thee with profound veneration. We thank thee for the sabbath, and its sacred privileges; that we have been permitted to worship thee in the family, and in the house of our holy solemnities. Accept through the mediation of the heavenly Advocate, our praises and thanksgivings; hear our supplications; and sanctify to us the instructions of thy word. May what we have this day heard, read, and meditated upon, of a religious nature, deeply impress our minds and do us good, as thy word doth the upright in heart. If we have misspent or profaned in any degree thy holy day, pardon us we beseech thee. May the services of thy people, in all parts of Christendom, come up in acceptable remembrance before thee. Wherein their worship has been defective or defiled, forgive. Let what they have this day learned of God and his law, their depravity and ruin, Christ and his gospel, powerfully impress their hearts, and influence their practice. May thy word, this day dispensed, be quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. Cause a heavenly wind to blow, that dry bones may be enlivened, and the dead in trespasses and sins be quickened. Bless all thy churches. Build them up in the faith, order, and purity of the gospel. May all, who minister at thy holy

altar, be richly furnished for the services of the sanctuary, and be inspired with an ardent love to the souls of men. Bless the Minister of thy gospel in this place. May he be instant in season, out of season, laboring abundantly in word and doctrine, not teaching for doctrines the commandments of men, but the pure word of God. Succeed all attempts to spread the gospel to the ends of the earth, and to save a perishing world.—O Lord! graciously regard us, who are now worshipping before thee. Behold! we are vile, what shall we answer thee? Our sins are more numerous, than the hairs of our heads, and testify against us. But, O Lord! enter not into judgment with us, for in thy sight shall no man living be justified. With the disciples of Christ we pray, Lord! save us; we perish. O thou, who art exalted to give repentance to Israel and remission of sins! give us godly sorrow, which worketh repentance to salvation not to be repented of. Pardon us we beseech thee, and accept us in the Beloved.—We thank thee, heavenly Father! that thou hast so tenderly loved us, as to give thine only begotten Son to die for us. Praised be thy name, that eternal redemption may be obtained through the blood of sprinkling. We give thee thanks, O God! for the blessings of life, and of the past day in particular.—We commit ourselves into thy hands for keeping this night, O thou Shepherd of Israel, who never slumberest nor sleepest! May we lie down to rest in peace and safety, and in favor with God and man. Having been refreshed with sleep, bring us to behold the morning, rejoicing in its light and in thy loving kindness. Ever may we act in thy fear, and live to thy glory. When the evening of life shall arrive, and we are called to close the day of toil and trouble, may we fall asleep in Jesus, and, in the morning of the resurrection, awake to a glorious and blissful immortality. Hear our prayer, O Lord! give ear to our supplications; in thy faithfulness answer us, and in thy righteousness. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

Monday Morning.

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Teach us to pray in faith, for he that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him. O thou eternal Father! we have sinned against heaven and before thee, and are no more worthy to be called thy children. We have acted the part of prodigals. We have strayed far from our heavenly Father's house, and indulged ourselves in the vanities and follies of the world. We would repent and return; that thou mightest have compassion on us. Hide thy face from our sins, and blot out all our iniquities. Enable us to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race, that is set before us, looking unto Jesus, the author and finisher of our faith. Fulfil in us all the good pleasure of thy goodness, and the work of faith with power. Help us to set our affections on things above, and to withdraw them from things on the earth; and to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. Ever may we live mindful of the day of judgment, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel of our Lord Jesus Christ, and when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.—Bless all our dear absent friends and connections with the same favors we ask for ourselves. Forgive our enemies, and reward our benefactors. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Rectify every thing, which is amiss in the Christian church, in doctrine, practice, and discipline. Give unto them, who mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Have compassion, O God! on impenitent sinners. Show them, that they stand on slippery places, and turn their feet into thy testimonies,

before they are beyond the reach of mercy, where no place for repentance can be found, though they should seek it carefully with tears. Pluck them, as brands out of the burning, and save them from everlasting destruction. Bless our highly favored country. May it ever be the residence of freedom, peace, and happiness, and a safe retreat for the persecuted and oppressed. Make all who are in places of public trust faithful to the public interest. As thou hast made of one blood all nations of men for to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation; so bless, we pray thee, the whole family of man with knowledge, righteousness, and salvation.—O thou God of mercies! we thank thee for the blessings we have enjoyed. Thou hast been to us a bountiful benefactor. We have been fed, and clothed, and sustained by thee. And we are under ten thousand obligations of gratitude to the Father of mercies. We praise thee, that thou didst keep us during the silent watches of the night, and hast lifted upon us the light of this new day in circumstances of comfort. Be with us during the day, and in all our earthly existence. Guide us in the path of duty and salvation. As our Lord has taught us, so we pray, Our Father, who art in heaven! hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

Monday Evening.

Almighty God and most merciful Father! we adore thee as a being possessed of all possible perfections, excellence, and glory. Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? We approach thee through Jesus Christ, who is Mediator between God and man. In the name of our great High Priest, who is passed into the heavens, we would come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—We thank thee, that thou

didst make man with such noble powers of body and mind. There is a spirit in man; and the inspiration of the Almighty giveth them understanding. But, we have to acknowledge the apostacy of the human race. The crown is fallen from our head; wo unto us that we have sinned. Our hearts by nature are deceitful above all things, and desperately wicked. O, wretched are we! who shall deliver us from the body of this death! Our flesh trembleth for fear of thee, and we are afraid of thy judgments.——Praised be thy name, that thou hast not cut us down as cumberers of thy ground, but that we have still a standing in thy vineyard. Thou art waiting to be gracious, and calling by the voice of providence and the glorious gospel, saying, Turn ye, turn ye, for why will ye die. O that we might obey thy calls, turn and live! Give us repentance towards God, and faith towards our Lord Jesus Christ. May we possess the blessedness of that man, whose iniquities are forgiven, and whose sins are covered. Enable us so to exercise ourselves as to have always a conscience void of offence towards God and towards man.——O Lord! Graciously regard those, who are in a state of impenitence. Teach transgressors thy ways, and sinners shall be converted unto thee. Quicken those, who are dead in trespasses and sins. Bless the aged. Support them in the decline of life, and let the evening of their days be tranquil and happy. Bestow thy blessing upon the middle aged, and the rising generation. May parents command their children and their households after them, that they may keep the way of the Lord, to do justice and judgment. Comfort Zion, make her wilderness like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody.——Great Author of our being and blessings! we thank thee for the favors, which thou hast been pleased to bestow upon us. From thine inexhaustible fulness, our daily wants have been supplied. We bless thee for the wonders of redeeming love, for the overtures of mercy, and for the day and means of grace. Make us wise unto eternal life. Help us to choose that good part, which shall never be taken away from us. We thank thee, O Lord! for the protection and blessings of another day and evening. We now commit ourselves, soul and body, into thy keeping for

this night. May thy holy angels encamp around our habitation and defend us. Bring us in safety to see another day, prepared for its duties and events. Guide, guard, and bless us in this state of trial, and at death receive us to mansions of glory, through the atonement and intercession of Jesus Christ. Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen.

Tuesday Morning.

O thou high and lofty One, that inhabitest eternity, whose name is Holy! heaven is thy throne and earth is thy footstool, and all creatures and things are the workmanship of thy hands. But, praised be thy name, though thou art exalted as God over all, blessed forevermore; yet thou dost condescend to dwell with those, who are of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. In thine infinite condescension look down upon us, now prostrate before thee. We humbly confess all our iniquities and guilt. We have erred and strayed like lost sheep. When we have known our Master's will, we have not been careful to perform it, and therefore deserve to be beaten with many stripes. Have mercy upon us miserable sinners. Spare thou us, who confess our faults. Let us know the plague of our hearts, and see what evil dwells within us. Give us the deepest penitence for sin; for a broken heart, O God! thou wilt not despise. May we think on our ways, and turn unto the Lord, from whom we have so ungratefully revolted. Grant us an interest in Christ, whose blood cleanseth from all sin. We would go unto the glorious Saviour, who hath said, Come unto me all ye that labor and are heavy laden, and I will give you rest. Enable us at all times to possess the temper of Christians, that we may manifest ourselves to be the disciples of the meek and lowly Jesus.——O thou compassionate Father in heaven! be pleased to extend thy grace to the whole

family of man. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Say unto the north, Give up; and to the south, Keep not back; bring thy sons from afar, and thy daughters from the ends of the earth. Let the gospel be preached to every creature under heaven, and be effectual to their conversion and salvation. Give to the Ministers of the Gospel ardent zeal in their Divine Master's service, and eminent success in their high calling.—

We give thee thanks O Lord! for thy manifold goodness in redemption. We praise thee, for the news of eternal life, published in the gospel; that we are come not unto mount Sinai, that burned with fire, and threatens death; but unto mount Zion, which proclaims mercy to every penitent. We bless thee, too, for the bounties of thy daily providence. Surely goodness and mercy have followed us all our days. We render thee thanks for the mercies of the night past. We laid us down, and slept; we awaked, for thou Lord! hast sustained us. Go forth with us, we beseech thee, in the concerns of this day. Prosper us in our lawful undertakings. Guide us by thine unerring wisdom, all the days of our pilgrimage, and enable us at death to depart this life in the triumphs of a Christian hope. And when absent from the body may we be present with the Lord, and be permitted to celebrate forever the praises of redeeming love. All which we ask in the name, and through the mediation of Jesus Christ; to whom with the Father, and the Holy Spirit, be equal and everlasting honors. Amen.

Tuesday Evening.

Supremely great and ever glorious Lord our God! before thee angels veiling their faces, bow and worship. Permit us, who dwell on thy footstool, unworthy as we are, to approach thy sacred Majesty's presence, at this time through the atoning blood of Jesus. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving kindness in the morning, and thy faithfulness every night.—Blessed be God, who hath preserved us in

our going out and coming in, the day past, and who daily loads us with benefits. We have been the recipients of the Divine bounty continually, and we would gratefully acknowledge the hand that has supplied us. Take care of us, O Lord! this night. Keep us as the apple of thine eye. Hide us under the shadow of thy wings. May we commune with our own hearts on our beds, and meditate upon thee in the night watches. Bring us to behold the light of another day, better prepared to serve thee, than ever yet we have been. Be with us in all subsequent life. As thou hast guarded and blessed us in infancy, in youth, and in riper years; so do thou continue to be our Guardian and Benefactor. While we rejoice, that thou hast given us birth and education in a land of gospel light and liberty, may we not abuse our exalted privileges and blessings.—O Lord! we confess, that we have ill-required thee for thy goodness. We have been disobedient children. We have violated thy precepts, and despised thy mercy. Our trespasses have reached unto the clouds, and cry aloud for vengeance to be executed upon our guilty heads. It is thine amazing, thine infinite forbearance, that keeps us out of hell. Look in mercy upon us, O God of mercy! Turn us, and we shall be turned; draw us with the cords of thy love, and we shall run after thee; mould us into thine image, and we shall be holy. Lift up the light of thy countenance upon us, and put gladness into our hearts. Ever may we act as accountable creatures, and faithfully discharge the duties of our several stations and relations in life. May we be dead to this world, and alive to God and divine things, and always live prepared for death, judgment, and eternity.—Bless the whole Christian Church. Purge it from corruptions, heal its divisions, and increase its numbers. Awake, O thou north wind! and come, thou south! and blow upon thy garden, that the spices thereof may flow out. Look down from heaven, O God! and behold, and visit this vine, which, we trust thy right hand hath planted. Water it with the dew of heaven, and cause it to grow and flourish. Pour out thy Holy Spirit, and revive pure religion, and undefiled before God and the Father, in this place. Let converts to Jesus be multiplied, and let many be added to this Church, who shall finally be

saved. Bless thy Servant, who labors among us in word and doctrine. Make him faithful and successful as an Ambassador of Christ. Have compassion, O Lord! upon the whole family of man. By thy all-conquering grace suppress all vice, error and delusion. Plant Immanuel's standard in every land. The harvest truly is plenteous, but the laborers are few; we pray therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Bless Education Societies whose object is to prepare young men for the gospel ministry. Raise up and send forth heralds of salvation to the ends of the earth. Let thy word have free course and be glorified; and let the earth be full of the knowledge of the Lord as the waters cover the sea, and all flesh see thy salvation. And glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Wednesday Morning.

O thou God of the morning, as well as of the evening! help us to worship and bow down, to kneel before the Lord our Maker, and to offer unto thee a sacrifice of praise and prayer. Thou hast prepared thy throne in the heavens, and thy kingdom ruleth over all.—We rejoice, that thou hast proclaimed thyself The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty. O Lord what is man, that thou art mindful of him, and the son of man that thou visitest him. We confess we are but sinful dust and ashes. We have apostatized from our Maker, and practically said, Depart from us for we desire not the knowledge of thy ways. If thou, Lord! shouldest mark iniquities, O Lord! who shall stand! But there is forgiveness with thee, that thou mayest be feared. Remit unto us all our sins, and be at peace with us through the blood of Christ. Dwell in us by thy Spirit, and cause the sacred fire of holy affection to

burn in our hearts. Work in us, O God! both to will and to do of thy good pleasure, that we may work out our salvation with fear and trembling. Ever may it be, as our meat and drink to do the will of our Father in heaven; and ever may we resemble those blessed spirits above, whose love is most ardent, and whose obedience is most perfect. In all that we do, may we aim to promote the glory of God, and to diffuse happiness around us. And may our path be as the shining light, which shineth more and more unto the perfect day.—O Lord! as thou hast directed us, so we would make intercessions for all men. Cause thy churches to revive, and shoot forth as the branches of Lebanon, and kings to become nursing fathers, and queens nursing mothers to the whole Israel of God. Roll on the golden age of light and love, when the holy and happy kingdom of Christ shall embrace the great family of man. Bless the ministers of Religion. Give them the heart of the pious, the tongue of the learned, and the zeal of the faithful, and let their labors not be in vain in the Lord. O thou sovereign Ruler among the kingdoms of the earth! we pray thee to bless all nations, especially the land in which we live. Endue the President of these United States with patriotic principles. Ever may he know what the American Israel ought to do, and have an invincible desire to promote the highest prosperity and happiness of this great nation. Make all our officers peace, and our exactors righteousness. May our Judges honor justice in our courts of judgment. Accept, O Lord! our acknowledgments for all favors bestowed upon us. We thank thee for the capacities, intellectual and moral, with which thou hast endued us. We rejoice in the overtures of mercy, made in the gospel, and in its weighty motives to persuade men to embrace the Saviour and live. We bless thee for the guardian care thou didst exercise over us the last night. O thou Shepherd of Israel! praised be thy name, that we were preserved, while others slept the sleep of death, that no distressing accident befel us, and that thou hast opened upon us the eyelids of the morning in circumstances so favorable. We commit ourselves into thy hands for keeping this day, as unto a faithful Creator. To thee belong the issues of life and death. Give us grace to do all the work of the day in its day. May

we persevere in well doing unto the end of life, and receive a crown of glory, that fadeth not away. All which we ask in the name of our ascended and glorified Mediator. Now unto the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, be glory forever. Amen.

Wednesday Evening.

Eternal and unchangeable God! we adore thee as the supreme Majesty of heaven and earth. All nations before thee are as nothing; and they are counted to thee less than nothing and vanity. Hearken unto the voice of our cry, our King and our God! for unto thee will we pray.—We acknowledge, O God! the depravity of our natures. Our sins have risen, as mountains, to separate between thee and us. We are polluted from the crown of the head to the sole of the foot; there is no soundness in us. Whither, O Lord! shall we go for cleansing? Wash us from sin and uncleanness in that fountain, opened to the house of David, and to the inhabitants of Jerusalem. Though our sins be as scarlet, may they be white as snow; though they be red like crimson, may they be as wool. May we abhor that which is evil, and cleave to that which is good. May we be fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. Divest us of pride, and clothe us with humility, and make us partakers of the inheritance of the saints in light.—We thank thee for thy written word, and that the law of the Lord is perfect, converting the soul; that the testimony of the Lord is sure, making wise the simple, more to be desired than gold, yea, than much fine gold; sweeter than honey, and the honey comb. We bless thee for a preached gospel, and that it is the wisdom of God and the power of God unto salvation, to every one that believeth.—May grace be with all them that love our Lord Jesus Christ in sincerity and truth. May thy professing people be much in prayer; that they may obtain a blessing for themselves and a sinful, deluded world. Bless the Ministers of Religion. Make them burning and shin-

ing lights in thy golden candlesticks. Endue them with wisdom, prudence, and holy zeal. Bless the great council of our nation. Rule in the hearts of our rulers. May all who take part in civil affairs, be just, ruling in thy fear. Mercifully regard all the interests of our country, domestic and foreign. Exercise compassion towards all people, that dwell upon the face of the earth. Let the wickedness of the wicked come to an end; but establish the just. Comfort all that are in trouble and affliction. Relieve the wants of the poor and needy, sustain those, who are languishing on beds of sickness and sorrow, convert the unconverted, save the perishing, and fill the earth with thy glory. Bless this family with all needed temporal and spiritual favors. Let our lives, health, and happiness, be precious in thy sight. May the return of night remind us of the night of death, and that soon we must close our eyes upon all things here below. We praise thee for the protection, the supplies, and comforts of another day. To thy merciful care we commend ourselves this night. Defend our persons, dwelling, and possessions. In the morning, may we awake, and be still with God. Be pleased, O Lord! to accept this our evening service in the name of the blessed Jesus; to whom be praises everlasting. Amen.

Thursday Morning.

O Thou, who hearest prayer, and unto whom all flesh should come! graciously assist us to call upon thy great and holy name this morning. O Lord! thou art incomprehensible in thy nature, infinite in thy perfections, and unwearied in thy goodness. Thy providential care extends to all thy creatures. The Lord is good to all, and his tender mercies are over all his works. We acknowledge the purity, equity, and fitness of thy laws, and the clemency of thy government. We acknowledge the grace and glory of thy gospel, and the freeness and richness of thy salvation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—But, alas! we have forsaken God who made us, and lightly esteemed the Rock of our salvation. We have

been wise to do evil, but to do good, we have had no knowledge. O Lord! righteousness belongeth unto thee, but unto us confusion of face. We humbly pray thee, lay not judgment to the line, nor righteousness to the plummet; for in thy sight shall no man living be justified. Forgive us, we beseech thee. Impress thine image upon us, and make us the monuments of thy mercy, and the trophies of thy victorious grace. Break the fatal enchantment of sin, that binds our affections to this world. Enkindle within us a flame of divine love, that shall never be extinguished. Increase our love, faith, and hope—Extend thy compassion to all men. Enlighten the Gentile world with a knowledge of the truth. May the Sun of righteousness arise upon them with healing in his wings. Let the wilderness and the solitary place be glad for them, and the desert rejoice, and blossom as the rose. Have respect unto the seed of Abraham thy friend. May they renounce their infidelity, and embrace the Saviour, whom their fathers crucified and slew. Let Zion share in the blessings of her Lord and Saviour. We rejoice that the church lies near thy heart, and that her name is engraven on the palms of thy hands. Furnish all the churches with suitable guides. Give unto all destitute flocks pastors after thine own heart—men of understanding and piety. May the Ministers of the Gospel cry aloud and spare not, lift up their voice like a trumpet, and show thy people their transgressions, and the house of Jacob their sins, and thus may they clear their own skirts from the blood of souls. O thou great Fountain of love! compassionate all those who are persecuted, enslaved, or imprisoned. Pity the sick and the afflicted, the poor and the needy, the tempted and the disconsolate, the widow and the fatherless.—May thy blessing, O Lord! rest on this family, as it did upon the house of Obed-edom, where the ark of the Lord dwelt; and may all who appertain to it belong to the household of faith, and be numbered with thy jewels. We thank thee for the mercies of our lives, which demands our unfeigned gratitude. Thou hast soothed our sorrows, healed our diseases, and richly supplied our wants. Praised be thy name for the blessings of the night, that our repose was quiet and undisturbed, and that thou hast caused the day-spring to know his place. This day grant us thy presence, shield us from all

dangers, and administer to our temporal and spiritual necessities. Be with us and bless us all the days we are permitted to live upon the earth: and when we drop this veil of flesh, may our souls rise to regions of eternal blessedness and glory. This our morning sacrifice, we offer in the name of thy beloved Son, our great High Priest above, to whom be rendered unceasing praises. Amen.

Thursday Evening.

Most merciful Father in heaven! thee we adore as the God of nature, providence, and grace. Thou makest the outgoings of the morning and incomings of the evening to rejoice. We would this evening approach thee with reverence and godly fear. And, O! let not our hearts be far from thee while we draw nigh unto thee with our mouth and honor thee with our lips.—We have reason, O Lord! with shame, and the deepest contrition, to confess our sins. We have forsaken thee, the Fountain of living waters, and hewed out to ourselves cisterns, broken cisterns, that can hold no water. We have abused thy gifts, despised thy goodness, and disobeyed thy commandments. Like Ephraim, we would bemoan ourselves with penitential grief and sorrow. Ever may we exhibit the humility, which becomes offenders, for God resisteth the proud, but giveth grace to the humble. Let us not be conformed to this world, but may we be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God.—O thou beneficent Parent! write laws of gratitude upon our hearts for thy varied goodness. Thou hast daily loaded us with benefits. Thy munificence hath spread our table, supplied our vestry, and given us all things richly to enjoy. Goodness and mercy have followed us during all our pilgrimage. We thank thee for the richness of thy grace in Christ, and for the hope of that crown of glory which awaits all true believers.—Have compassion O Lord! on the careless and secure, and excite them to give heed to the everlasting interests of their souls. Let them not cry, A little sleep, a little slumber,

a little folding of the hands to sleep, till by experience they find, that it is a fearful thing to fall into the hands of the living God. May the transcendent excellencies and glories of the Son of God, and of his mediatorial kingdom, attract their attention, and lead them to embrace Christ, as their Redeemer and Saviour. Comfort the afflicted, confirm the doubting, cheer the disconsolate, and sustain the aged under their infirmities. Be with those, who go down to the sea in ships, who do business in great waters. Suitably may they notice the works of the Lord, and his wonders in the deep. Preserve them on the mighty ocean and bring them safely to the desired haven. Arise, O God! and have mercy upon Zion. Lengthen her cords, and strengthen her stakes. Pour out thy Spirit and cause that there may be a general revival of religion. We thank thee, that thou hast revived thy work in so many places, and that such multitudes have been born into the kingdom of thy dear Son. O let there be a revival of religion in this place. May thy ministering Servant among us be greatly blessed as an Ambassador of Christ. Touch his heart as with a live coal from off thine altar, and enable him to dispense the oracles of God with faithfulness and success. And may many persons, who are now dead in trespasses and sins be quickened, and made spiritually alive.——O Lord we humbly thank thee for the favors of the past day. Afford us protection this night. May no evil come nigh our persons or habitation. Let us lie down upon our beds, pardoned and accepted. Grant us sweet communion with thee in the watches of the night. May our sleep be refreshing and not that of death, and in the morning may we rise in health and activity. Cause that the voice of rejoicing and salvation may ever be heard in our tabernacle. O thou glorious God! deliver our souls from death, our eyes from tears, and our feet from falling. And when our days shall be numbered and finished, like good old Simeon, may we depart in peace, our eyes having seen thy salvation. Now to him, who loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen.

Friday Morning.

O Thou, who art the Most High over all the earth! before thee all holy creatures prostrate themselves and worship. Thou art worthy to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. We come this morning to pay thee homage as our Creator, Preserver, and Benefactor. We bless thee, that we are so fearfully and wonderfully made, and are allied, by our spiritual natures, to angelic beings. We rejoice, that Christ has come into the world to save sinners, and that his doctrines are pure and spiritual, his examples amiable and godlike, and his sufferings and death an expiatory sacrifice for sin. When we consider the excellence of thy nature, the holiness of thy law, and the riches of thy grace, we have reason to be overwhelmed with confusion at the remembrance of our ingratitude, our transgressions of thy law, and our disregard of thy glorious character. By our sins we have become obnoxious to thy justice. But thou hast not forgotten to be gracious. Turn us, O God! and cause thy face to shine, and we shall be saved. Set us as seals upon thine heart; as seals upon thine arm. We would aspire after a perfect likeness to the moral image of God, and be followers of them, who, through faith and patience, inherit the promises.——Show favor, O blessed God! to all ranks and descriptions of persons. We plead for Zion. Cause a glorious accession to be made to thy Churches. Let all who have named the name of Christ, depart from iniquity. While in this wilderness, direct them by the fiery cloudy pillar, and give them the manna from heaven, and the streams of the smitten rock. May their holy purposes and resolutions, their works of faith, and labors of love, and patience of hope, in our Lord Jesus Christ, be recorded in thy book of remembrance, as a memorial in their behalf. Extend the golden sceptre of mercy to a world lying in wickedness. Enlarge the kingdom of the Prince of peace, and diffuse Christian knowledge and happiness to the utmost bounds of the

earth. In mercy smile upon this nation. Preserve us from war, pestilence, famine, and every evil thing, and make this people a name and a praise in the whole earth. Bless this family in particular. May the social head of it walk within their house with a perfect heart, and as heirs of the grace of life. And may they all belong to the household of faith, and to the family of heaven.—

We thank thee, O Lord! for all social favors, and domestic enjoyments. We bless thee, that thou hast kept us during the night; that we were preserved from devouring flames, from the pestilence that walketh in darkness, and from the sleep of death. We praise thee that we see the light, and enjoy the comforts of another day. Compass us about as with a shield, and preserve us in our going out and coming in, at all times, and in all places. Prosper us in the lawful work of our hands, and provide for our returning wants. May we persevere in well-doing till we arrive at the celestial Zion, and are permitted to serve God day and night in his temple above. Now to him, that is of power to establish us according to his gospel, and the preaching of Jesus Christ; to God only wise, be glory through Jesus Christ, for ever. Amen.

Friday Evening.

O Lord our God! help us this evening to worship thee in the beauty of holiness. Thou hast never said to the seed of Jacob, Seek ye me in vain. We would, therefore, call upon thy great and holy name, believing that thou art, and that thou art a rewarder of them, who diligently seek thee.—We confess our sins of omission and commission. We have pursued too much the pleasures, honors, and riches of the world. How often have we offended in thought, word, and action! How stubborn have been our wills, how vain our thoughts, and how earthly our affections! Our hearts cleave to the dust. We would feel, that we have offended, and that there is no help in ourselves. We would hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. Remember not the sins of our youth and riper years; but blot out all our transgressions, and give

us the peace of God, which passeth all understanding. O thou Physician of souls! heal our spiritual maladies; restore us to health and soundness, and to the joy of thy salvation.——Teach transgressors thy ways, and turn the disobedient to the wisdom of the just. Suffer not those who are rich in this world, to be high minded, and to trust in uncertain riches, but in the living God, who giveth them all things richly to enjoy. May they do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Make all the poor in this world rich in faith, and heirs of the kingdom.——May every Christian society flourish in knowledge, holiness, and peace. Build thou the waste places of Zion. Give unto all destitute flocks pastors after thine own heart, who shall feed them with knowledge and understanding. Let thy priests be clothed with righteousness; and let thy saints shout for joy. Send forth heralds of salvation to plant Churches, in the region of darkness and the shadow of death. Guide in the public councils of our nation; and overrule all our civil affairs for thy glory. Make all our colleges nurseries of piety, as well as of useful knowledge. Cast into them the salt of grace, that from these fountains may issue streams, which shall make glad the city of our God.——Thanks to thy name, all gracious Father! for the blessings of thy good providence; that thou hast watched over us with paternal care, preserved us in existence, and afforded us a competence of the good things of this life. We would rejoice, that Christ has died to redeem us; and that thou hast accepted his atoning sacrifice. We thank thee for the blessings of another day, that thou hast preserved us amidst dangers, that we are still in the land of the living, and in the enjoyment of health, liberty, and safety. O thou guardian of men! take this family under thy protection this night. May our dwelling place be a safe and quiet habitation. May the shadows of the evening remind us of the night of death, and the importance of preparing for it. Bring us to see the light of a new day, rejoicing in the loving kindness and tender mercy of our heavenly Father. May our days on earth be happy, and our eternity joyous. And glory be to God the Father, and to the Son, and to the Holy Ghost. Amen.

Saturday Morning.

O God! thou art our God, early will we seek thee; our fathers' God, and we will exalt thee. We would rejoice, that in every thing by prayer and supplication with thanksgiving, we are to make known our request unto God.—We acknowledge, that we have sinned against the light of nature, and against thy written law and gospel. We have been vain in our imaginations, and our foolish hearts have been darkened. We have been lovers of pleasure more than lovers of God. And, by our iniquities, we have exposed ourselves to thine everlasting displeasure.—But, behold, O God; our Shield, and look upon the face of thine Anointed, and have mercy on us. May the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our consciences from dead works to serve the living God. Search us, and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting. Permit us not to spend the golden hours of time in the pursuit of vanity, but excite us to live as citizens of the spiritual Jerusalem, and to form our hearts and lives to the temper and manners of the heavenly world.—Jesus, thou son of David! have mercy upon all men. Graciously regard those, who are dead in trespasses and sins. Come, O breath! and breathe upon these slain, that they may live. Teach the moralist the necessity of vital godliness, and the hypocrite the deceitfulness of his heart, that he may stand amazed. Accomplish all thy predictions relative to the latter day glory of the Church. May a way be opened for the introduction of the gospel into all lands. Let the Pagans, who are ignorant of God, and the Bible, renounce their idolatry, and embrace the religion of the gospel. Let the Mohamedans, who now take the Koran for their guide, cease to follow their delusions, and may they receive the Sacred Scriptures as heavenly oracles, and as the standard of their faith and practice. May the Jews, who now reject the Saviour, ere long believe in him as the Messiah of the Scriptures,

to their everlasting joy and salvation. May all the Papists give up their varied superstitions, and worship God in the purity and simplicity of the gospel. And may all errors and false religions be done away. We rejoice that thy immutable promise and attributes are pledged for the accomplishment of thy predictions in reference to Zion. To this end bless all exertions, that are making for the advancement of thy glory, and the salvation of men. O that Christians would arise and obey the command of their ascended Saviour, Go ye into all the world, and preach the gospel to every creature.——We bless God for the religious instructions afforded us. We thank thee, that thou didst, at sundry times, and in divers manners, speak in time past unto the Fathers by the prophets, and in these last days hast spoken unto us by thy Son Jesus Christ and his apostles. Ever may we take thy word as a lamp unto our feet, and a light unto our path. Glory to God in the highest, for the plan of redemption, and the overtures of grace in the gospel. Let us not despise the proffers of salvation, and reject a crucified Saviour. We praise thee for the mercies of the night; that while many were full of tossings to and fro unto the dawning of the day, we enjoyed quiet repose. Cause us to hear thy loving-kindness in the morning, for in thee do we trust; cause us to know the way wherein we should walk, for we lift up our souls unto thee. Establish thou thy covenant with this family, for an everlasting covenant, even the sure mercies of David. Prepare us for the vicissitudes of this mortal state, and when we come to depart this life, may we die in the Lord, and be blessed for ever. Be pleased, gracious God! to accept our persons and services in the Beloved. Now blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

Saturday Evening.

Infinitely glorious God! in the name of our great High Priest, who is passed into the heavens, we draw near unto thee this evening. May we come unto thee, as children unto a father, who is able and ready to

assist them. Indite our petitions for us, and enable us to present them before thee in faith. Thy throne, O God! is for ever and ever; the sceptre of thy kingdom is a right sceptre. We adore the wisdom of thy purposes, the holiness of thy ways, and the riches of thy grace. We rejoice, that in Christ Jesus, mercy and truth are met together, righteousness and peace have embraced each other. Where sin hath abounded, grace can now much more abound. Deal with us according to the tenor of thine everlasting covenant of grace. Wash away our sins in the blood of the immaculate Son of God, that we may be presented spotless before thy throne in glory. Subdue our vile passions, and make us willing captives of the Prince of peace. May the same mind be in us, which was also in Christ Jesus. Enable us to die daily unto sin, and to live unto God. May we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil; and may we not be weary in well doing, for in due season we shall reap, if we faint not.—Mercifully regard, O God! all the sons and daughters of affliction. Be thou a Father to the fatherless, and a Judge of the widows in thy holy habitation. Give redemption to captives, loose the bands of wickedness, undo heavy burdens, and let the oppressed go free. Pity the sick, and heal their diseases. Furnish the destitute with food and raiment. Be a guide to them who travel by sea or land. Give to all, repentance, pardon, and salvation. Bless our American republic. We thank thee for our constitutions of government; that our nobles are of ourselves, and our governors proceed from the midst of us. We thank thee for all our civil, religious, and literary privileges; and that thou hast given us a good land, and crowned it with many blessings. Thou hast not dealt so with any nation. May our country continue to be under the care of thy watchful providence. May we be a holy that we may be a happy people. May all our friends and relatives be the objects of thy favorable regard. Let them be enriched with the blessings of thy heavenly grace. May Zion awake and put on her strength; arise, shake herself from the dust, and put on her beautiful garments. Preserve the church from all dangers within and without. Extend her boundaries from sea to sea, and from the river to the ends of the

earth. Make all the Ministers of religion faithful and zealous. Give them the tongue of the learned, that they may know how to speak a word in season to them that are weary. Let the heathen now shrouded in the gloom of moral death, be irradiated with the light of the gospel. O Lord! how long shall darkness, ignorance, and superstition, so awfully reign? Arise, O thou most mighty! in thy strength, and convert, and save a perishing world. —And now, Lord! what wait we for? Our hope is in thee. We thank thee for the salvation and blessings of another day and week. Watch over us for good this night. Let thy holy angels pitch their tents around our habitation, and may we dwell in security. Prepare us for the duties and services of thy holy day, and may it be a season of refreshing from the presence of the Lord. Meet out all our changes in mercy, and when time with us shall be no longer, receive us to mansions of eternal blessedness. Now to the lamb, that was slain to redeem us to God by his blood, be power, and riches, and wisdom, and strength, and honor, and glory, and blessing for ever. Amen.

Sabbath Morning.

O Thou who art the God of all true worshippers! help us, on this holy morning, to lift up our hearts with our voice to thee in the heavens. We bless thee for all the institutions of religion, but especially for the Sabbath. We would rejoice in the return of sacred time. May we be in the spirit on this the Lord's day, and engage, with holy ardor, in the duties of religion. As Christ on this day was raised from the dead by the glory of the Father, so may we experience the power of his resurrection, and be raised from the death of sin, to the life of holiness. May we remember the Sabbath day to keep it holy, and call to mind, that it commemorates the two greatest works of God, the creation of all things and the redemption of man; and is typical of that glorious and eternal sabbath, reserved for saints above. We would gratefully recollect, that on this day the Saviour of the world burst the bars of death, and rose triumphant from the tomb, as the first

fruits of them that slept, and as a pledge of our own resurrection. Never may we count the sabbath a weariness, but always a delight; and may we rejoice to worship thee publicly in the presence of thy people, and be enabled to say with the pious Psalmist, How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord. If permitted to go up to thy house, may we enter thy gates with thanksgiving, and thy courts with praise. Make us joyful in the house of prayer. And, by worshipping thee on earth, may we become experimentally acquainted with the worship of heaven, and meet for that blessed abode. Let thy goings, O God! be seen in the Christian sanctuary. May it ever be unto all thy worshipping assemblies, the house of God, and the gate of heaven. While Paul may plant, and Apollos water, Lord! give increase. May the Ministers of the Gospel preach in demonstration of the Spirit, and of power, with the Holy Ghost sent down from heaven, the Lord working with them, and confirming their words with signs following. Command thy blessing upon those, who are necessarily detained from the house of God. Give them much of thy presence at home, and may they hold a sacred fellowship with thee on this day of holy solemnities. Remember in mercy those, who never enjoyed the sacred privileges of the sabbath and sanctuary, and who never heard of a crucified Saviour. Send the gospel to the ends of the earth, and fill the world with thy glory. — O Lord! we confess our unworthiness of the day and means of grace, of the light, liberty, and blessings of the gospel. We acknowledge that we are utterly unworthy of the least mercy, for, we have sinned against thee. We have done those things thou hast forbidden, and left undone those things thou hast commanded us to do. Our iniquities are great, and they separate between thee and us. And we dare not look up to the throne of grace, but in the name of Christ. For his sake remit all our transgressions, and save us from the wrath to come. Fill us with holy love. As the hart panteth after the water brooks, so may our souls pant after thee, O God! Blessed Jesus! be unto us all that we need; as a hiding place from the wind, a covert from the tempest, a river of water in a dry place, and the shadow of a great rock in a weary land. Be our friend, our Saviour, and our ever-



ASSISTANT TO FAMILY RELIGION.

lasting portion. We bless thee, O Lord, for thy merciful protection during the past night. The day is thine, the night also is thine. Thou hast prepared the light and the sun. And we give thanks, that we are this morning the monuments of thy mercy. Help us to spend this and all our days in thy fear, and to thy glory. And finally may we find acceptance with thee through Jesus Christ. Amen.

Sabbath Evening.

Transcendently great and glorious Jehovah! permit us to approach thee as humble suppliants at the close of this thy holy day. The preparations of the heart in man, and the answer of the tongue are from the Lord. Prepare our hearts to worship thee, and enable us to order our speech aright before thee. O thou Most High, who dwellest not in temples made with hands; dispose us properly to appreciate and improve the religious services of thy house. May we seriously remember, that every prayer, sermon, and sabbath, brings us nearer to eternity. We would fear lest a promise being left us of entering into rest, some of us should come short of it. We bless thee, O Lord, for the sabbath and the sanctuary, and for the privilege of worshipping thee according to the dictates of our own consciences, without fear or molestation. May our religious services the day past be accepted of thee. Forgive the iniquity of our holy things. May the preaching of Christ crucified from sabbath to sabbath be unto us the power of God, and the wisdom of God. Ever may we keep the sabbath from polluting it, and may we love the habitation of thy house, and the place where thine honor dwelleth. Sanctify us through thy truth, thy word is truth. May we receive with meekness the ingrafted word which is able to save our souls; and be doers of the word, and not hearers only, deceiving our own selves. — Bless the dispensation of the gospel this day. Let it be as seed sown upon good ground, which shall spring up and bring forth fruit an hundred fold to the glory of thy great name. Never may the Ministers of the gospel be weary, nor faint in their divine Master's service Make

them the instruments of turning many from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith, that is in Christ. Bless thy servant, who is set over this people in the Lord. Make him an able, faithful, and successful minister of Jesus, and give him many souls as the seal of his ministry, and his crown of rejoicing, in the day of the Lord Jesus. Bless all thy Churches. Increase them with thine own increase. Build them up, and beautify them. Pour upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and supplication. For Zion's sake may they not hold their peace, and for Jerusalem's sake may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles see thy righteousness, and all kings thy glory.—O Lord! behold us guilty creatures, in thine infinite compassion. We confess, that we have violated thy laws, times and ways without number. Our iniquities are greatly aggravated, for we have sinned against the clearest light, and the tenderest love, and thou mightest justly swear in thy wrath, that we shall not enter into thy rest.—Blessed Redeemer! give us the deepest penitence for our sins; and give us faith in thine atoning blood, by which we may overcome self, sin, the world, and the adversary of souls, and obtain that crown of life, which is promised to them who conquer. Forgetting those things, which are behind, and reaching forth unto those things, which are before, may we press towards the mark for the prize of the high calling of God in Christ Jesus. Give us the spirit of adoption, whereby we may cry, Abba Father, and may the Spirit itself bear witness with our spirits, that we are the children of God. Blessed be he that cometh in the name of the Lord, hosanna in the highest. May this be our song of praise on earth, and may it be perfected in heaven.—O Lord! we thank thee for the blessings of the past day. We beseech thee to deliver us from the terrors of the night, and from the pestilence, that walketh in darkness. Be with us in our lying down, and rising up. Let thy kind providence attend us in all our earthly pilgrimage. When the night of death shall come, may we sleep in Jesus, and, in the morning of the

resurrection, may we open our eyes upon the rest, that remaineth for the people of God, and enter the temple above, not made with hands, eternal in the heavens, there to celebrate an everlasting sabbath. Grant these our requests for Christ's sake, our great and merciful High Priest above; to whom be glory in the Church forever. Amen.

Monday Morning.

Eternal Jehovah! we adore thee as the only living and true God, the Source of all being, perfection, and blessedness. Thou art the portion of Jacob, and Israel is the rod of thine inheritance, the Lord of hosts is thy name. We are unworthy to approach thy presence, and lift up our eyes towards heaven; for we have forsaken the Lord, and provoked the Holy One of Israel to anger. Where-with, then, shall we come before the Lord, and bow ourselves before the high God? In the name of Jesus we come, pleading his atonement and intercession. For his sake draw nigh to us in mercy, while we attempt to draw nigh to thee in duty, and let the words of our mouths, and the meditation of our hearts, be acceptable in thy sight, O Lord! our strength and our Redeemer! Have mercy upon us according to thy loving kindness; according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sins. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow. Create in us a clean heart, O God! and renew a right spirit within us. May we, who are sinners, of the Gentiles, once strangers and foreigners, become fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Beget us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. Be our God in life, our hope in death, and our unfailing portion in the world to come.

——Be graciously near unto thy Church universal. May her robes of sackcloth be changed for glorious apparel. Let no weapons, formed against her, prosper. Bring all the devices of the wicked to nothing. Restrain the adversary of souls, who walketh about as a roaring lion, seeking whom he may devour. Put an end to Jewish infidelity, Mohamedan delusion, Papal superstition, Pagan idolatry, and all impositions upon the consciences of men. Spread the pure gospel of the blessed God to the ends of the earth. May Christ see of the travail of his soul and be satisfied, and may the pleasure of the Lord prosper in his hand. We pray for the sons and daughters of affliction every where. Succour the tempted, relieve the oppressed, supply the wants of the needy, be a Father to the fatherless, and a judge to the widow, heal the sick, and prepare the dying for death.——Smile mercifully upon our beloved country. Give unto all our Rulers a spirit of true patriotism. Counsel our Counsellors; and teach our Senators wisdom. May all our public men be men of piety and virtue, a terror to evil doers, and a praise to them, who do well. May wisdom and knowledge be the stability of our times, and the fear of the Lord our treasure.——O Lord! we thank thee for food and raiment, house and friends, health and happiness. We bless thee for the safety and refreshment by sleep we received the past night. Watch over us by thy kind providence this and all our days. Make us moderate in our desires, temperate in our enjoyments, and just in all our dealings with mankind. Guard us from the many snares round about us, and prosper us in our lawful undertakings. Incline us always to duty, and strengthen us to every good word and work. And when we come to walk through the valley of the shadow of death, may we fear no evil, having thy rod and thy staff to comfort us. In the morning of the resurrection, may we awake, and rise to a blessed immortality, and unite with the general assembly and church of the first born, which are written in heaven, free from sin, and free from sorrow. And to the eternal God, the Father, the Son, and the Spirit, be endless glory ascribed. Amen.

Monday Evening.

Most glorious and blessed God, whose we are, and whom we are bound to serve! look down, and behold us in mercy from the habitation of thy holiness. Enable us to lift up our hearts with our hands to God in the heavens. We worship thee as the Creator of the ends of the earth. The invisible things of thee, from the creation of the world, are clearly seen, being understood by the things, that are made, even thine eternal power and Godhead; so that they are without excuse, who deny thy being. We acknowledge, O Lord! that thou didst make man but a little lower than the angels, and didst crown him with glory and honor. But, alas! how is the gold become dim! how is the most fine gold changed! Man, created in honor, did not abide, but apostatized from thee his Maker, and incurred thine everlasting displeasure. We deplore the depravity of man, and his exposure to thine eternal indignation. All have sinned and come short of the glory of God. If we say that we have no sin, we deceive ourselves, and the truth is not in us. In a spiritual sense, we are wretched, and miserable, and poor, and blind, and naked. Our consciences condemn us, thy law and gospel condemn us, and all holy beings condemn us. We have destroyed ourselves, but in thee is our help. Canst thou not, wilt thou not, O Lord! have mercy upon us? Shed abroad thy love into our hearts, and raise our affections from earth to heaven. May we be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth, forever. Subdue every corrupt desire and unholy affection within us. Enable us to resist the assaults of earth and hell, and to press towards the mark for the prize of the high calling of God in Christ Jesus. May we be strong in the Lord, and in the power of his might; and put on the whole armor of God, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith,

the helmet of salvation, and the sword of the Spirit, which is the word of God, that we may be able to withstand in the evil day. Never suffer us to be like children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive. May we esteem all thy precepts concerning all things to be right, and hate every false way. May the Spirit of truth guide us into all truth, and may the word of Christ dwell in us richly in all wisdom.—Lord! we pray for a world lying in wickedness. Cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. Gird thy sword upon thy thigh, O most mighty! with thy glory, and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness. Go forth conquering, and to conquer, till all shall be brought into subjection to thyself, and the whole earth shall be full of thy glory. —Guard, purify, and enlarge thy Church; increase her holiness and zeal, prudence and faithfulness. How long, O Lord! holy and true, shall the faith once delivered to the saints be perverted by human inventions, and groundless traditions. Dissipate the clouds of ignorance, error, and superstition, which hang over the Church. May persecutors no longer be drunk with the blood of saints and martyrs. Compose all animosities in the Church, and may Christians possess the unity of the spirit in the bond of peace. O thou, who art the Founder and Benefactor of families! bless this family. May this house be a Bethel where the God of Jacob, shall delight to dwell. Let the shades of this evening descend upon us in peace and tranquillity. Protect us during the defenceless hours of sleep, and bring us to see the light of another day, rejoicing in thy goodness, and prepared for its duties and events. O Lord God of hosts! hear our prayer; give ear, O God of Jacob! All which we humbly implore in the name of Christ; to whom be glory forever. Amen.

Tuesday Morning.

O Lord our God! we adore thee as the Alpha and Omega, the First and the Last; as the blessed and only Potentate, the King of kings, and Lord of lords. May we approach thee this morning with a childlike confidence, and address thee as our Father in heaven. Thou knowest our down-sitting and our up-rising; thou understandest our thoughts afar off. Thou compassest our path, and our lying down, and art acquainted with all our ways. Thou knowest, that we have presumptuously broken thy wise and holy laws. By our wicked works we have forfeited thy favors, and merited thine everlasting indignation, and thou mightest justly pour out thy fury upon us. O Lord! righteousness belongeth unto thee, but unto us confusion of face.——O that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our multiplied offences. Induce us to think on our ways, and to turn our feet unto thy testimonies, and to make haste and delay not to keep thy commandments. May we put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our minds, and put on the new man, which after God is created in righteousness and true holiness. Ever may we watch against sin, and abstain from every appearance of evil. May we go with faith to him, who hath said, Him that cometh unto me, I will in no wise cast out. And may we admire, serve, and follow the Captain of salvation. If sinners entice us, may we not consent to sin. May the same mind be in us, which was in Christ Jesus. Never may we be tempted by the allurements of sinful pleasures; but be always steadfast in upright, sober, temperate, and industrious habits. May all our thoughts be pure, and our desires and designs lawful. May we imbibe the spirit of Christ, adopt the principles of his religion, and imitate his example. Reward all our benefactors, and forgive our enemies. Go before us in a pillar of cloud by day, and of fire by night, until we shall be

guided through the wilderness of this world, and be brought to the Canaan above.——Be merciful to the whole human family. Known unto thee are all their wants, for they are always surrounded, supported, and seen by thee. May Zion hear thy voice saying unto her, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. May all Christendom be penetrated with grief and sympathy for Pagan lands, and make great exertions to bring all men to the knowledge of the truth. Send forth heralds of the cross to every corner of the earth. Endue them plenteously with thy grace. Make them wise as serpents, harmless as doves, and faithful, and successful in winning souls unto Christ. Bless the ministers of religion every where. May they always be valiant for the truth, and preach it in love. May they lift up a standard against infidelity, impiety, and licentiousness, and be strong in the Lord, and in the power of his might. Aid thy minister, who labors among us. Grant him the grace of thy Holy Spirit, both in offering the prayers of thy people, and in dispensing the oracles of God. Rejoice his heart in seeing a pure revival of true religion among us. May his ministry be long, happy, and successful.——We thank thee, O Lord! for the blessings of life—for health and ease, food and raiment, liberty and safety, friends and happiness. We are indebted ten thousand talents, and have nothing to pay. Dwell in this house, and in all our hearts. Ever may the candle of the Lord shine around this our habitation. Praised be thy name for that comfortable rest which our frail bodies enjoyed during the past night. We would commit ourselves, and all our concerns to thy paternal care this day. Assist us in the discharge of all duties, incumbent upon us. Every day may we grow wiser and better, more fit to live, and more fit to die. And when the time of our probation shall close, may we have our work done, and well done, and enter into the joys of heaven, through the mediation of our Redeemer and Saviour. Amen.

Tuesday Evening.

O God! we adore thee as the former of our bodies, and the Father of our spirits. In thee we live, and move, and have our being, and from thee cometh down every good and every perfect gift we enjoy. Thou hast been the kindest of fathers, the best of friends, the most munificent of benefactors. We thank thee for that paternal care thou hast exercised over us from the cradle to the present moment. We thank thee for the health we have enjoyed, the food we have received, the raiment we have worn, and the friends, with which we have been blessed. We thank thee for the habitation, in which we dwell, and all the enjoyments of domestic life. Bless the Lord, O our souls! and forget not all his benefits.—But, though thou hast been so kind and merciful, we have been evil and unthankful. There is naturally within us an evil heart of unbelief, in departing from the living God. We are all as an unclean thing, and all our righteousnesses are as filthy rags. If we justify ourselves our own mouths shall condemn us; if we say we are perfect, this shall also prove us perverse. O! how often have we sinned in thought, word, and deed! and how great would our condemnation be, shouldst thou be strict in marking our iniquities against us! O Lord! save us from the righteous penalty of thy law. For Christ Jesus' sake, do all that for us, that we need. Take the stony heart out of our flesh, and give us a heart of flesh, that we may walk in thy statutes, and keep thine ordinances and do them. May we deny ourselves, and take up the cross and follow the Lamb whithersoever he goeth. May we strive to enter in at the strait gate; for strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Let us ever remember, that now is the accepted time, now is the day of salvation, and that what we have to do, we must do quickly, while it is day; for the night cometh, when no man can work. May our life be hid with Christ in God; so that when he who is the believer's life, shall appear, we may also appear with him in glory.

Whether we live, may we live unto the Lord; and whether we die, may we die unto the Lord; whether we live, therefore, or die, may we be the Lord's.—Write laws of gratitude upon our hearts for the blessings of the past day. As every closing day brings us nearer to the end of life; so teach us to number our days, that we may apply our hearts unto wisdom. O thou, who turnest the shadow of death into the morning, and makest the day dark with night! we implore thy merciful protection this night. In the hours of repose, grant refreshing sleep to our eyes, and grateful slumbers to our eyelids. And if it be thy holy will, may we awake in the morning, to experience more of thy goodness and thy grace. Help us to live all the days of our lives as becometh dying and yet immortal beings, so that, when we stand in judgment, we may receive the approbation of our Judge, and be welcomed to the felicity of heaven.—Bless the whole human race. Comfort mourners, be a Father to the fatherless, a Judge to the widow, and a friend to the poor and needy. Heal the sick, prepare the dying for death, and all to meet their final Judge in peace. Bless the land, in which we live. Give to all our Rulers, from the highest to the lowest, the true spirit of their station, and make them public blessings. May the people lead quiet and peaceable lives in all godliness and honesty. Vouchsafe to us a continuance of civil and religious rights and privileges. Preserve us from the horrors of war, and all internal broils. Bless all the nations of the earth with just and wholesome laws, and with equal rights and privileges. O! remember Zion. May all her members adorn the doctrines of God their Saviour, by a holy life and conversation. Save thy people, and bless thy heritage. Utterly destroy all formality and hypocrisy among professors of religion. May they hold fast the profession of their faith without wavering, and maintain the doctrines of the gospel in their purity. Give to all thy churches holy, able, and faithful Pastors. And let the church universally be greatly enlarged, so that the light of the moon shall be as the light of the sun, and the light of the sun seven fold, as the light of seven days. Hasten the bloodless conquest of the world to the dominion of Heaven. Let thine ears O Lord! be attentive

to the voice of our supplications, which we offer in the name of Jesus Christ, our Lord and Saviour; to whom be praises everlasting. Amen.

Wednesday Morning.

O thou, who art God over all, blessed for ever more! who in the heavens can be compared unto thee? who among the sons of the mighty can be likened unto thee? Thou art great, and greatly to be feared, and to be had in reverence of all them, that are about thee. The heavens declare thy glory, and the firmament sheweth thy handy work. Day unto day uttereth speech, and night unto night showeth knowledge. Thy goodness, O God! is boundless as the universe, and endless as eternity. We thank thee for the wonderful displays of thy grace; that in the counsels of eternity a way was devised for the salvation of man; that the Son of God assumed humanity, went about doing good, taught the most important doctrines, adorned them by his life, and finally offered himself a sacrifice for the sins of men. We give thanks, that in consequence of the interposition of Christ, a way is now opened for the salvation of all, who believe in Jesus. We bless thee for this new and living way, consecrated by the blood of Christ.——Give us faith in the Son of thy love. To the cross of Christ we would flee as our surety, and to his wounds as our refuge. We plead the efficacy of the Saviour's sacrifice, when he laid down his life as a sin-offering on Calvary. For his sake we beseech thee to bless us. Forgive our manifold offences, and sanctify our precious and immortal souls. Give us right apprehensions of thy character, law, and gospel, and enable us to walk in the way of eternal life. Never may we be so engrossed with the things of time, as to forget the things of eternity. Fortify us against every temptation, and every evil, which may beset us. May the closet, family, and sanctuary witness our piety and devotion. May our conversation be in heaven, and our hope and treasure there. Like Enoch may we walk with God, and like David may we set the Lord always before

us. Guide, and bless us till death, and then receive us to mansions of everlasting bliss.—Command thy blessings to rest on all, for whom it is our duty to pray, especially on those, who are dear to us by the bonds of friendship and affection. Bless the Church and people in this place. May all, who have named the name of Christ, depart from iniquity, and may their light so shine before men, that they may see their good works, and glorify their Father, who is in heaven. May pure religion be revived in this place. Pour down thy spirit as rain upon the mown grass, and as showers that water the earth, that thy children may be quickened, and that impenitent sinners may be pricked in their hearts, as were thousands on the day of Pentecost, who shall be led cordially to receive the Saviour, and find peace in believing. May multitudes be converted to the truth, and come up to the help of the Lord against the mighty. Send forth the Messengers of thy grace to the ends of the earth, and may they be instrumental in directing those, who are spiritually sick, to the balm of Gilead, and to the Physician of souls; and may all people rejoice in thy salvation. —Great Source of our being and blessings! we thank thee for the preservation of our lives the night past, and that thou hast brought us to see the light of this new day in circumstances of mercy. We now commit ourselves into thy hands, beseeching thee to direct all our thoughts, words, and actions. Preserve us in our goings out, and comings in. Assist us in all the duties, and lawful business of life. May we do all the work of the day in its day; and may we ever consider that we are acting in view of the heart-searching God. In the morning of the resurrection, when the sea shall give up the dead, which are in it; and death and hell shall deliver up the dead, which are in them, and they all shall be judged, every man according to their works, then may we receive the plaudit of our Judge, well done good and faithful servants, enter ye into the joy of your Lord; and then may we be admitted to the ever durable riches, and divine delights, which flow at thy right hand. And glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

Wednesday Evening.

O thou self-existent God! before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God. We would with humility and reverence approach thy presence at this time. May our prayer, be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice. O Lord! we confess, that we are laden with iniquity. The whole head is sick, and the whole heart is faint. From the sole of the foot, even unto the head, there is no soundness in us. Who can understand his errors? cleanse thou us from secret faults. We would be baptized with the blood of the Lamb. Give us thy Spirit to fill us with holy light, love, and joy. Make us wholly devoted to thee. Enable us to inscribe holiness to the Lord on all our time, talents, and substance. O! that we might never, by our wicked conduct, treasure up to ourselves wrath, against the day of wrath, and revelation of the righteous judgment of God. Never may we be overcome of evil, but always may we overcome evil with good, persist in well doing unto the end of life, and be crowned with immortal glory.—We thank thee, O thou eternal Father! for the glorious gospel of thy Son, and for the blessed efficacy of thy grace, in the conversion, and salvation of men. The lines have fallen to us in pleasant places; we have a goodly heritage. We bless thee for what thou hast done for our souls, and for the hope any of us may entertain of immortal felicity. Not unto us, O Lord! not unto us, but unto thy name, give glory for thy mercy, and for thy truth's sake. To thee we are indebted for all the blessings we enjoy. Thou hast richly supplied our wants, and crowned our lives with thy loving kindness, and tender mercies. We thank thee for thy watchful care over us another day; that we have still a standing in thy vineyard, and a breathing in thine air, and are the monuments of thy mercy, and the prisoners of hope. Lord of life! keep us this night. May we sleep in peace, and awake in safety. Bless this

family. May the social head of it walk together before their household in thy fear, and may every member of it be sanctified by thy grace. May we resolve with Joshua, that we will serve the Lord. Guide us in all the vicissitudes of this mortal state, and let us be in subjection to the Father of spirits and live.——We commend to thy benevolent regard all men. May the young be sober minded, and early become acquainted with Jesus Christ and his religion. May they be found watching daily at wisdom's gates, waiting at the posts of her doors. May our sons be as plants, grown up in their youth, and our daughters, as corner stones, polished after the similitude of a palace. Induce those, who are in the middle of life, to spend their strength, and activity for God; to labor while it is day, for the night cometh, in which no man can work. Give comfort to those, who are in the decline of life. Cast them not off in their old age; forsake them not, when their strength faileth them, but sustain them, and bless them, and smooth their passage to the tomb. Bless all mankind with the knowledge, and power of the gospel. Make accessions unto the Churches of such as shall be saved, and let Jerusalem become the perfection of beauty, and the joy of the whole earth. Send the gospel to all those, who are destitute of the stated means of grace. Put an end to all atheism, idolatry, and infidelity. Dethrone Satan, and destroy his empire. Set up the kingdom of righteousness, in all the earth, and let Jesus reign King of nations, as he does now, King of saints. Now unto him, that is able to do exceeding abundantly above all, that we ask, or think, according to the power, that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Thursday Morning.

Almighty God, Maker of heaven and earth! help us to call upon thy great and holy name, with reverence and godly fear. Save us from a careless, formal, and hypocritical worship. O Lord! how excellent is thy name in

all the earth, who hast set thy glory above the heavens! Thou art exalted above all blessing and praise, and needest not the services of thy creatures to add unto thine essential glory.——We acknowledge that thou madest man upright; but they have sought out many inventions. We lament that iniquity so much abounds; that thousands sail down the stream of life, thoughtless, and unconcerned, until they launch into a boundless eternity. O! that sinners would remember, that the Divine vengeance will not always slumber; that Jesus will ere long make his appearance, and it shall be said of the wicked, He that is filthy, let him be filthy still. O Lord, the great and dreadful God! we confess that we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. But to the Lord our God belong mercies, and forgivenesses, though we have rebelled against him. Blot out all our transgressions from the book of thy remembrance, and write our names in the Lamb's book of life. May the time past of life, wherein we have wrought the will of the Gentiles, suffice. Henceforth may we live unto God. Set a watch, O Lord! before our mouths; keep the door of our lips. May we be guarded in all our conduct; and may we imitate the perfect example of Christ in humility and charity, in devotion and meekness, in patience and resignation, till we shall be prepared to imitate him forever, in the kingdom of glory. O that we might begin the life of heaven, while on earth. And O that our lamps may always be trimmed, and burning, and we be like those who are waiting for the coming of their Lord.——Father of Mercies! we would extend our prayers to the whole human race. Remember thine ancient covenant people the Jews. Let the branches, broken off because of unbelief, be grafted again into their own olive tree. Though blindness in part has happened to Israel, yet may they be brought in with the fulness of the Gentiles, and so all Israel be saved. Succeed all attempts to Christianize the great family of man. Instruct the ignorant, awaken the careless, reclaim the wandering, and convert all, who hold the truth in unrighteousness. Let the ends of the world remember, and turn unto the Lord, and all the kindreds of the nations worship before thee. By thee kings reign and

princes decree justice. Endue the President of this nation, and the Governors of the several states, and all our civil fathers, with wisdom, which is profitable to direct. Regard in mercy all thy people. Commiserate the circumstances of the poor and oppressed. Put an end to all slavery. May the millions who are now held in bondage to man soon enjoy the rights and privileges of freemen, and especially may they become freemen in the Lord. Bless all the nations of the earth with righteous rulers. Graciously regard and purify all the Sons of Levi. Enable them to discharge, with propriety, the important duties of their high and sacred calling. May they preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, the opening of the prison to them that are bound, and the acceptable year of the Lord, and the day of vengeance of our God. Bless the Pastor of this Church. May he be a faithful steward of the mysteries of God, giving to every one his portion in due season; and may he be greatly instrumental in building up Zion.——Bless us, who are now worshipping before thee. May we delight to surround the domestic altar as often as the morning or evening returns. May family religion be greatly revived and blessed in this place, and in all parts of the Christian world. And may thy kingdom come, and thy will be done in all the earth.——We thank thee for the refreshing repose of the last night, and that we are alive, and surrounded by so many blessings this morning. May we begin this day with God and spend it all to his glory. May all our future days be devoted to thee; and when the succession of days and nights on earth shall be no more, may we enter upon one cloudless, happy, and eternal day. Now unto him that loved us and died to save us; to him be glory, and dominion forever and ever. Amen.

Thursday Evening.

O thou, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see! we are unworthy to appear in thy

presence, or to take thy holy name into our sinful and polluted lips. But Jesus Christ is worthy, and through his mediation we come. Thou, Lord! searchest all hearts, and understandest all the imaginations of the thoughts. Thine eye is ever upon us, beholding the evil and the good.—We confess, O Lord! that we have been unprofitable servants, and deserve to be cast into outer darkness, where shall be weeping and gnashing of teeth. We have hated instruction, despised reproof, and rejected offered mercy, and practically said, who is the Lord, that he should reign over us. This our way has been our folly. We plead guilty, and have nothing to offer in extenuation of our guilt. For thy name's sake, and thy dear Son's sake, have compassion upon us. Blot out as a thick cloud our transgressions, and as a cloud our sins. Let us feel our ruin, and apply for salvation to the only Saviour of a lost world. We would count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that, which is through the faith of Christ, the righteousness, which is of God by faith. May our conduct be such, at all times, as heaven shall approve; and may we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Guide and guard us in all our earthly pilgrimage, and let us not merely like Moses from the top of Pisgah, behold the promised land, but like Joshua, enter it at last in triumph.—O Lord! have mercy on a sinful world; restrain the spirit of pride, ambition, and cruelty. Relieve the wants of the necessitous, heal the sick, or prepare them for a happy death. O thou Father of lights! commiserate the many millions, who are perishing for lack of vision. Cause the light of thy word and Spirit to illuminate the benighted corners of the earth. Hasten the downfall of the man of sin. Make it manifest that thou dost rule among the nations. Call in the remainder of thine ancient people. Let them be sensible of their sin in rejecting the Messiah of the Scriptures, and now embrace Christ as the only Saviour of men. Help thy professing people to imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead

them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favored land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips, and our mouths shall show forth thy praise. We pray thee to have every member of this family in thy holy keeping this night. While we sleep may all danger sleep around us. Shelter us from all harm, and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

Friday Morning.


Holy and ever blessed God! we worship thee as the Source of all being, perfection, and happiness. Thou art, and besides thee there is no God. The idols of the heathen are vanity and a lie. But thou, Lord! art the Creator of the ends of the earth, and art worthy the homage of all thine intelligent creatures. We acknowledge it to be our duty, and our interest to worship before thee. Eternal thanks to thy name, that we may have access to the mercy-seat by the blood of the cross.—— Lord! for thy watchful care over us another night, we would raise a fresh memorial of gratitude to thee, who art the God of our salvation. We thank thee, that, having been refreshed by sleep, we are brought to the commencement of this new day in circumstances of mercy. We now resign ourselves, and all that we have, into thy hands for thy disposal this day. Keep us in thy fear; direct us in the path of duty; and prosper us in all our

lawful undertakings. Whether we eat, or drink, or whatever we do, may we do all to the glory of God. Make us industrious and honest in our several callings. Let us be content to live, and yet willing to die. Come, thou eternal Spirit! and convince us of sin, of righteousness, and of judgment to come. Make us feel the burden of sin, and our exposure to the wrath of God; and make us willing to be saved on the terms of the gospel. O! that Christ might be precious to our souls as an almighty Saviour. Blessed be God, that we have such a High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, and who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. O Lord! be merciful to our unrighteousness, and our sins, and our iniquities, remember no more. Thy mercy is not clean gone, that thou canst not have compassion. Let thy grace be displayed in our salvation. —We praise thee, O Lord! that life and immortality are brought to light in the gospel, and that we live in the very valley of vision. We rejoice in the revelation thou hast given us. Ever may we take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day star arise in our hearts. —In thy benevolence, bless all ranks and descriptions of persons. Reform the wicked, instruct the ignorant, and reclaim the wandering. Speak peace to those who are troubled in mind, and bless those who are persecuted for righteousness' sake. Destroy all pride, vain-glory, and hypocrisy. Multiply the triumphs of truth over error. Plead the cause of the orphan, the widow, and the friendless. Bless all our colleges, and seminaries of learning. Cast into these fountains the salt of grace, that streams may issue from them, which shall make glad the city of God. Revive religion in these institutions that the youth who resort thither for instruction may become pious and devote themselves to the service of Jesus Christ. Bless all their Presidents, Professors, and Instructors. Ever may they remember their great responsibility, and do all that lies in their power, by prayer, example, and instructions, to promote the temporal and spiritual welfare of the young men, committed to their charge. And may all our youth through the land, be trained to habits of industry, sobriety

and christian practice. We would make supplications, prayers, and intercessions for all men; for kings, and for all that are in authority, that the people may lead a quiet and peaceable life in all godliness and honesty. Bless all the nations that dwell upon the face of the earth, and fill the world with thy glory. We offer these our requests in the name of our great High Priest above; to whom be glory in the Church forever. Amen.

Friday Evening.

O God, most high and holy! we pay thee homage as the Life and Lord of creation. Great is our Lord, and of great power; his understanding is infinite. Who by searching can find out God? who can find out the Almighty unto perfection? It is high as heaven; what can we do? deeper than hell; what can we know? The measure thereof is longer than the earth, and broader than the sea.——O Lord! we would glorify thy power, wisdom, and goodness, which are discoverable all around us. Blessed be thy name, especially, that when sacrifice and offering thou wouldst not, then said the Saviour, Lo, I come to do thy will, O God! We thank thee, that in the fulness of time, the heavens did bow, and the Son of God came down upon the earth, veiled in humanity. We would rejoice in the evidence of his divine mission, and that, by his blood, the covenant of grace is ratified, and by his stripes we are healed. And we praise thee for the kind proclamation: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. O, what amazing condescension and compassion! We thank thee, O Lord! that thou hast confirmed the gospel by abundant testimonies, and handed it down from generation to generation, notwithstanding all the opposition which has been made to it. We bless thee, that thou hast given us existence in a land where the Christian religion is taught, and its sacraments administered. Thanks to thy name, all gracious Father! for the blessings of thy good providence,



that thou hast watched over us with paternal care, preserved us in being, and afforded us a competence of the good things of this life. Thanks to thee, be rendered for thy protection and blessing the day past. Having obtained help of thee, we continue in life, and are now witnesses for God, that he is good and gracious. May the conclusion of this day remind us of the close of life. To thy merciful care we humbly commend ourselves this night. The darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee. Give thy guardian angels charge over us for good. May they watch around our beds in the hours of repose. And, when we shall be refreshed by sleep, awake us to speak of thy power and grace. When the natural sun shall dispel the shades of night, may the Sun of righteousness dispel the moral darkness of our minds. Be with us, and bless us the remainder of life. Bless us in basket and in store! be thou our Shepherd, and then we shall not want. Grant us spiritual mercies. Help us to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him, that created him. Enable us to prove all things, to hold fast that which is good, and to abstain from all appearance of evil. Never may we be slothful; but followers of them, who through faith and patience inherit the promises. May we ever be ravished with the glories of Christ, and receive of his fulness, and grace for grace. Deeply impress our minds with the example of saints now in glory, and of the blessed Saviour, while he was upon the earth. Like Moses may we endure as seeing him who is invisible, till we arise from this state of sin and sorrow, to a state of perfect purity and happiness in thy kingdom above.—We pray for the extension of the Redeemer's kingdom, and the ultimate triumphs of true religion. The harvest truly is plenteous, but the laborers are few. O thou Lord of the harvest! send forth laborers into thy harvest. Let those who preach thy word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. Build the old wastes, and repair the desolations of many generations. Make continual accessions to the number of the faithful, till from the rising of the sun even unto the going down of the same, thy name

shall be great among the Gentiles; and in every place incense shall be offered unto thy name, and a pure offering. Hear us and answer us, O thou God of mercy! and thine shall be the praise, Father, Son and Spirit. Amen.

Saturday Morning.

Our Father, who art in heaven! to thee we look as the Father of all creation, the Source of life, and being, and blessings. Thou wast the Framer of our bodies, and the Father of our spirits. Have we not all one Father? Hath not one God created us? Thou art the God and Father of our Lord Jesus Christ, and, through him, the Father of all that believe, and through him we address our prayer unto thee. We are thine by creation, thine by preservation, and, if we have been born of thy Spirit, we are thine by spiritual adoption. As thy children, we would at this time draw near to thee, and beseech thee to look down in mercy from heaven the habitation of thy holiness. Heaven is thy throne, and there thou dwellest in glory, and there thou art worshipped by angels, and the spirits of just men made perfect.

Hallowed be thy name. We would approach thee, O thou eternal Majesty! with the deepest veneration, and give thee the glory, which is thy due. We would hallow thy name in the thoughts of our hearts, the words of our lips, and the works of our hands. We would ever reverence, fear, and honor God. And may thy name be hallowed by all people.

Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all men. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us.

Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honored.

Give us this day our daily bread. Give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Having food and raiment, may we be therewith content. Lord! grant us a sufficiency of the good things of this life. We ask not for abundance. We would not be ambitious to lay up for ourselves treasures upon earth, but would lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The bread of God is he, which cometh down from heaven, and giveth life unto the world. Lord! ever more give us this bread.

And forgive us our debts as we forgive our debtors. Make us humble and penitent, and for thy name's sake, O Lord! pardon our iniquity, for it is great. Forgive us our sins of heart and life; for we have sinned, in that we have dishonored thy name, disobeyed thy word, and abused thy grace. May we abstain from all revenge, and be inclined to forgive those, who trespass against us, as we desire and hope to be forgiven by thee. And may all men be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgiveth his people.

And lead us not into temptation. In all conflicts and trials, preserve us from being led astray. Guard us against the snares, which are round about us. We beseech thee to fortify our minds against every allurements. May thy grace be sufficient for us at all times, and may we come off conquerors over self, the world, and the adversary of souls. Never suffer us to be tempted above that we are able to bear. And always may we watch, and pray, that we enter not into temptation.

But deliver us from evil. Preserve us from all moral and natural evil. Redeem us from iniquity. Cleanse us from secret faults; keep us from presumptuous sins; and let them not have dominion over us. May we elude every snare, withstand the devices of Satan, and resist worldly enticements. Save us from sinful affections, and from those afflictions and trials, attendant on a course of sin.

For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be O Lord! to thy praise.

Saturday Evening.

O thou, who hast proclaimed thy name The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne. We are unworthy of the least mercy, for we have trespassed against thee. We have been disobedient and ungrateful children. We have been alienated in our affections, and perverse in our conduct. We are prone to go astray as the sparks fly upward, to drink in iniquity like water, and to roll sin as a sweet morsel under our tongues. We lie under the just condemnation of thy law, and must everlastingly perish, unless thy grace interpose. Deal with us, O Lord! not in strict justice, but according unto thy mercy. May we look on Christ, whom we have pierced by our sins, and mourn for him, as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. May we exercise godly sorrow for sin, and lively faith in the Son of God. Give us the hopes of the gospel, and that joy, with which a stranger intermeddleth not. Feed us with the heavenly manna, and give us to drink of the fountain of living waters. Enkindle within

us the fire of sacred love, which shall never be extinguished; and may this love constrain us to obedience! May we delight to contemplate the glories of thy character, the wonders of thy works, the holiness of thy law, the rectitude of thy government, and the riches of thy grace.——We lament, O God! that iniquity abounds and the love of many waxes cold. O, the leanness, the the leanness of thy professing people! Profaneness and intemperance prevail. Infidelity and irreligion increase, no man repents him of his wickedness, saying, What have I done? And the ways of Zion mourn, because few come to her solemn feasts. Is it not time for thee, Lord! to work; for men make void thy law? When the enemy comes in like a flood, Spirit of the Lord! lift up a standard against him. Arise, O Lord most mighty! in thy strength, and suppress all infidelity, delusion, superstition, and vice. With thee all things are possible; and thou canst turn the hearts of all men, as the rivers of water are turned. Convert all men to thyself. May Christianity spread its reforming, and benign influence through the earth, and may thy Spirit be poured out in copious effusions upon our whole guilty world.——Eternal thanks to the Lamb, who was slain to redeem us to God by his blood. We rejoice, that the Son has vindicated his Father's character, magnified the law and made it honorable, and is now exalted to be a Prince and a Saviour to give repentance to Israel, and remission of sins. Praised be thy name, that thou didst commiserate the state of fallen man, and didst constitute thy Son, our Mediator and Saviour. We bless thee for the overtures of mercy through him, and beg to have an interest in the proffers of life. We plead thine everlasting love; we plead the sacrifice of Christ; we plead his intercession at the right hand of the Father. O! have mercy on our precious souls. Save us from the power and dominion of sin; save us from the wrath to come.——Blessed God! we thank thee for the favors of life. Surely goodness and mercy have followed us all our days. We praise thee especially for the mercies of the day and week past. Preserve us from the dangers of this night, and suffer no plague to come near our dwelling. Let our sleep be sweet and quiet, and in the morning, awake us to renewed life and activity. When we rise from our beds,

may our first thoughts be consecrated to God, and may the sabbath be to us a day of sacred rest and joy, and a prelude to an everlasting sabbath in thy kingdom of glory. Now unto him, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father; to him be glory for ever and ever. Amen.

OCCASIONAL PRAYERS.

*A prayer for a day of public Fasting, in the
Spring.*

O, thou justly offended Sovereign! we desire to bow before thee, on this day of fasting, humiliation, and prayer, with the deepest self-abasement. May we offer unto thee the sacrifice of a broken and contrite heart, which, O God! thou wilt not despise. We are ashamed and blush to lift up our faces to thee our God; for our iniquities are increased over our heads, and our trespasses are grown up unto the heavens. We confess, that we are by nature children of wrath even as others, and are under the curse of a broken law. We have wickedly and ungratefully revolted from thee, the living God, and practically said, Depart from us, we desire not the knowledge of thy ways. We have hated and despised reproof, and disregarded thy warnings and instructions, abused thy goodness, and slighted thy mercies. Thou hast nourished and brought us up as children, but we have rebelled against thee. It is of the Lord's mercies, that we are not consumed, because thy compassions fail not.—Look down, O God! in mercy upon us miserable sinners. Pardon us through the mediation of Christ. Blot out all our transgressions, and be at peace with us. Wash us and we shall be clean; purify us and we shall be whiter than snow. Help us to keep such a fast this day, as thou hast chosen, and to rend our hearts and not our garments, and turn unto the

Lord our God, for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. We acknowledge, O Lord! that iniquity abounds, and the love of many waxes cold. We lament the profanation of thy holy name, and thy holy day; the disregard of thine authority, and the disobedience of thy sacred laws, and that such multitudes cast off fear and restrain prayer before thee. Pour, we beseech thee, upon thy people a spirit of repentance and reformation. Let the wickedness of the wicked come to an end; but establish the just. May temperance and sobriety, industry and good habits, universally prevail. Behold thy people prostrate at the throne of grace, and hear their prayers, whether offered in the sanctuary, in the family, or in the closet. Spare thy people, O Lord! and give not thine heritage to reproach. We deserve all thy rebukes and chastisements. Thou wouldst be just, shouldst thou cast us off forever. Return, O Lord! how long? and let it repent thee concerning us thy servants. O! satisfy us early with thy mercy, that we may rejoice, and be glad all our days.—We thank thee, O Lord! that thou hast carried us through the inclement season of the winter, and hast brought us to the return of spring. Mercifully regard us in respect to the succeeding seasons of the year. May there be a favorable seed time, a fruitful season, and a plentiful harvest. Grant us those alternate shinings of the sun, and showers of rain, which are necessary to bring forward and ripen the fruits of the earth. Give us the rain of our land in due season, the former rain, and the latter rain, that the land may yield her increase and the trees of the field yield their fruits. Let not the heaven, that is over our heads, be brass, and the earth that is under us, be iron, and make not the rain of our land, powder and dust. Save us from destructive frosts, devouring insects, blasts and mildews. Reserve unto us the appointed weeks of harvest, and crown the year with thy goodness. Preserve us from the pestilence, that walketh in darkness, and the destruction, that wasteth at noon day. Save us from the ravages of tempests and earthquakes, fire and water, persecution and the sword. Continue the health and happiness of thy people. Prosper our agriculture, our manufactures, our commerce and our fisheries, and make us rejoice in the midst of

plenty. Bless the people of this nation in all their interests and concerns. Ever may we remember, that righteousness exalteth a nation, but sin is a reproach to any people. Propitiously regard the President of the United States, all heads of department, and all in subordinate authority. Give them that wisdom, which is from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. May they ever desire to promote the glory of God, and the highest interests of this people. Bless the Governor and Council of this State, and the legislative and judicial branches of the government. Mercifully regard all the ministers of religion. May they not shun to declare all the counsel of God, whether men will hear, or whether they will forbear. Make them burning and shining lights in thy golden candlesticks, and instrumental of great good to Zion. May all our colleges, academies and schools of learning, be nurseries of useful knowledge, and of piety. Bless all the institutions of true religion, humanity, and benevolence. Graciously succeed all efforts to spread a knowledge of the gospel of Christ among the great family of man. Compassionate the circumstances of all people, and fill the earth with thy glory. Now unto him, that is able to do exceeding abundantly above all, that we ask or think, according to the power, that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

*A prayer for a day of public Thanksgiving, in
Autumn.*

O thou great Author of our being, and blessings! help us on this day of praise, thanksgiving and prayer, to approach thee with hearts overflowing with gratitude and joy. We adore thee as God over all blessed for evermore. We praise thee, and magnify thy name with thanksgiving, for thou art good, and doest good continually. Thy goodness is boundless as the universe, and endless as eternity. The earth is thine and the fulness thereof; the

world, and they that dwell therein. Thou makest thy sun to rise on the evil and on the good, and sendest rain on the just, and on the unjust. Thou waterest the hills from thy chambers; the earth is satisfied with the fruit of thy works. Thou causest the grass to grow for the cattle, and herb for the service of man, that thou mayest bring forth food out of the earth. All eyes wait upon thee, and thou givest them their meat in due season. Thou givest to the beast his food, and to the young ravens which cry. Thou openest thine hand, and satisfiest the desire of every living thing. Thy rich beneficence is every where discovered;—in the fruitful valley, the verdant hill, and the limpid stream. O that kings of the earth, and all people, princes, and all judges of the earth; both young men, and maidens, old men, and children, would praise the name of the Lord; for his name alone is excellent; his glory is above the earth and the heavens.—We thank thee, O Lord! for all our blessings, temporal and spiritual. The lines are fallen to us in pleasant places; yea, we have a goodly heritage. Thou hast not left thyself without witness, in that thou hast done good, and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. We bless thee that we live in a land where churches are planted, the means of grace abound, and the blessings of religious and civil liberty are enjoyed. We have heard with our ears, O God! our fathers have told us; what work thou didst in their days, in the times of old; how thou didst drive out the Heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. O Lord! we acknowledge thou hast not dealt so with any nation. Bless the Lord, O our souls! and forget not all his benefits.—We praise thee, especially at this time, for thy goodness to us the year past; that thou hast protracted our forfeited lives, favored us with a good measure of health, and continued to us our religious, civil, and literary advantages. We bless thee for thy goodness to us in regard to the seasons of the year. Thou didst give unto us the former and the latter rain in his season, and didst reserve for us the

appointed weeks of the harvest. Thou hast crowned the year with thy goodness; and thy paths have dropped fatness. The promise, that while the earth remaineth, seed time and harvest shall not cease, thou hast hitherto fulfilled. The earth has yielded her increase, and God, even our God, has blessed us. We thank thee for the bounties of this year, and that we are enabled, at the close of it, to come before thee with a meat and a drink offering. Help us, we pray thee, to keep this day such a thanksgiving as the Lord our God shall be pleased to accept and to bless. Fill our hearts with gratitude for the many benefactions we have received. Continue to bless us in future; and may the streams of thy goodness lead us to thee the fountain.—May thy blessings be extended to all around us. Be the Guardian and Benefactor of our beloved country. Graciously regard the Chief Magistrate of these United States, and all our Senators and Representatives. Bless the civil rulers of this State. Make our officers peace, and our exactors righteousness. Let violence no more be heard in our land, wasting nor destruction within our borders; but let our walls be salvation and our gates praise. May all our privileges, civil and religious, be preserved unto us, and be transmitted from us down to the latest posterity. Bless all useful arts and sciences, our agriculture, manufactures, fisheries, and commerce. Bless the ministers of the Gospel. May their bow abide in strength, and the arms of their hands be made strong by the hands of the mighty God of Jacob. May utterance be given them, that they may open their mouths boldly, and make known the mystery of the gospel, and may their preaching be as the words of the wise, and as nails fastened by the Master of assemblies. Bless all the nations of the earth. May they be under the administration of wise and equitable laws. May the wants of all men be supplied, and the whole earth be filled with thy glory. These our petitions, we are encouraged to offer in hope of thy gracious acceptance through the Son of thy love; to whom with the Father and the Holy Spirit, be unceasing praises. Amen.

Prayer for a Sick Person.

O thou great and everlasting God, in whom we live, and move, and have our being! help us at this time, to address thee in prayer in behalf of this sick person. Thou hast taught us when afflicted to pray, and hast said, Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. With thee, O Lord! are the issues of life and death. Thou makest sore, and bindest up; thou woundest, and thy hands make whole. Thou killest, and makest alive; thou bringest down to the grave, and bringest up. O Lord! rebuke not thy servant in thine anger, neither chasten him [her] in thy hot displeasure. Have mercy upon him [her] for he [she] is weak, O Lord! heal him [her] for his [her] bones are vexed. Bless the means used for his [her] restoration, or direct to such as shall be blessed. Raise him [her] speedily from this bed of weakness and languishing, to health and strength again. Speak the word only and thy servant shall be healed. Mitigate his [her] pains, rebuke his [her] disorder, and say unto it, Thus far shalt thou go but no further. Let thy servant recover, that he [she] may live, and glorify thee on earth, and be a blessing to those around him [her]. Put underneath him [her] thine everlasting arm, and support him [her]. Consider his [her] frame, and remember he [she] is but dust. As for his [her] days, so may his [her] strength be. Now that wearisome days and nights are appointed unto him [her] may he [she] acknowledge thee in this visitation of sickness. As thou triest him [her] in the furnace of affliction; so let him [her] come forth as gold seven times tried, and purified for his [her] Master's use. Under all his [her] trials and sorrows, may he [she] with resignation say, The cup which my Heavenly Father giveth me, shall I not drink it? O that his [her] afflictions might work together for his [her] good. Show him [her] wherefore thou dost contend with him, [her] and let him [her] receive thy chastisements as fatherly corrections. May he [she] suppress

every murmuring thought; be still and know that thou art God. Sanctify unto him [her] his [her] sickness, and restore him [her] to health, that in the end he [she] may be enabled to say, It is good for me that I have been afflicted; I have learned wisdom under the corrections of my Heavenly Father; bless the Lord, O my soul! and forget not all his benefits, who healeth all thy diseases, who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies. But, Lord! if this sickness is to be unto death; O! let him [her] be prepared to die. And as the time of his [her] departure draweth nigh, may he [she] be enabled to look forward to the hour of dissolution with composure and resignation. Support him [her] that he [she] may bear with tranquillity the agonies of dying nature, and leave a smile upon death itself. And when his [her] pulse shall cease to beat, and the vital spark shall go out in death, and his [her] heart and flesh shall fail, be thou the strength of his [her] heart and his [her] portion forever. (If the sick person be aged, then pray; Though his [her] outward man perish, yet may the inward man be renewed day by day. And may he [she] come to the grave in a full age, like as a shock of corn cometh in its season.) (If the sick person be a child, or youth, then pray; Regard graciously this child, or youth; may it not die in the morning of life. Give it not up to the embraces of death. But shouldest thou call it to die, wash it in the blood of the Redeemer, sanctify its heart and prepare it for the everlasting enjoyments of thy kingdom, where youth shall bloom in eternal day.) Sanctify this dispensation of thy providence to all the friends and connections of the sick, and prepare them for thy holy will, whether the sick person is to live or to die. Prepare us for health or sickness, life or death. When we come to walk through the valley of the shadow of death, may we fear no evil, having thy rod and thy staff to comfort us; and in the day of the Lord Jesus may it be found, that we died in the Lord, and are blessed in him.

Prayer on account of the bereavement of a relative or friend.

O thou eternal and righteous God! assist us on this affecting and mournful occasion, to raise our souls to thee in prayer We acknowledge, that death entered into the world by sin, and so death hath passed upon all men for that all have sinned. Man, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Thou hast determined his days, and the number of his months are with thee. Thou hast appointed his bounds that he cannot pass. Thou turnest man to destruction; and sayest, return, ye children of men. Thou carriest them away as with a flood; they are as a sleep, in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed in thy wrath; we spend our years as a tale, that is told.——In thy righteous providence, thou hast commissioned death to enter this family. O thou God of consolation! pity us in our bereaved and afflicted state. Be our refuge and strength, a very present help in trouble. May we be still, and know that thou art God, and that the Judge of all the earth does right. May we not despise the chastenings of the Lord; neither be weary of his correction. Sanctify unto us this instance of bereavement, so that, with the Psalmist, we may say, We know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted us. Make us to know our end; and the measure of our days what it is, that we may know how frail we are. Suitably may we reflect on the vanity and uncertainty of human life, and all things earthly. Let the solemn providence of mortality in our family, impress our minds with deep concern to be also ready. In the death of others, may we see as in a glass, our own mortality. So teach us to number our days, that we may apply our hearts unto wisdom. May we humble ourselves under thy

mighty hand, and cast all our cares upon thee who carest for us. May we exercise at all times the highest confidence in God, and with holy Job, say, Though he slay me, yet will I trust in him. May we remember that the Lord doth not afflict willingly, nor grieve the children of men. But like, as a father pitieth his children, so the Lord pitieth them that fear him. (If the deceased person was pious, then pray; Fill our hearts with gratitude, that in the death we mourn, we are called to sorrow not even as others, which have no hope, and that we have reason to believe, that our deceased friend and relative died in the Lord, and is blessed in him.) (If the deceased person was a child, then pray; Sanctify this providence unto those of us, who were the parents of the deceased. May we be dumb and open not our mouths, because thou didst it. And may we be enabled to feel and say with submissive Job, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.) May we always be ready and watching for the approach of the Son of man; for blessed are those servants whom the Lord, when he cometh, shall find watching. And may we ever remember, that life at the longest is short, and that soon we must lie down in the cold and silent tomb, there to repose until waked by the trump of the archangel, when all the dead shall arise. With the apostles, may we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. And when we shall be called to resign ourselves into the cold arms of death, help us to commend our departing spirit into the hands of our Almighty Redeemer saying, as did dying Stephen, Lord Jesus receive my spirit, and may we go to be forever with the Lord. Amen.

Prayer for the Monthly Concert.

Infinitely great and blessed God! help us to pray on this occasion, when such multitudes in different parts of the earth, are prostrate before thee in supplication. We thank thee, O Lord! that we are not this day bowing

down to stocks and stones, dumb idols, as are millions of the human race; but that we have the knowledge of thee the only true God, and of Jesus Christ, whom thou hast sent. We bless thee for the Sacred Scriptures, a preached gospel, and the overtures of mercy through the Son of thy love.—Help us, we beseech thee, duly to appreciate and improve these precious privileges and mercies. May we all be the possessors of that religion, which came down from heaven, and which qualifies for an entrance into the New Jerusalem. Quicken us in the discharge of holy duties; and may we be entirely consecrated to God in all that we are, and in all that we possess; and may we do all that lies in our power for the promotion of the cause of Christ around us, and in all the earth. Pour out thy Spirit in this place in copious effusions. O Lord! revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. May all the members of this Church be alive to the things of religion, pray much, and speak often one to another on the great interests of Christ and his kingdom. May impenitent sinners be pricked in their hearts as was Saul of Tarsus, and be brought to bow to the sceptre of Jesus, and to the acknowledgment of the truth as it is in him. O, that the general inquiry may be, what shall be done to inherit eternal life. And let the noise among the dry bones wax louder and louder, till all the slain shall arise. Let the triumphs of the cross be spread all around us. Multiply converts to righteousness, as the drops of the morning dew, and let the Churches be greatly increased with those who shall be saved.—We thank thee, O thou God of mercy! for all revivals of religion in our country, and that such numbers have been brought into the fold of Christ. Multiply such revivals until our land become emphatically Immanuel's, a mountain of holiness, and a dwelling place of peace and righteousness. Bless all parts of Christendom. May thy Spirit be poured out, and pure religion and undefiled before God and the Father, be revived and flourish. May thy Churches be raised from the slumbers of centuries, understand the signs of the times, and wrestle with the Angel of the covenant, and, as a Prince, have power with God and prevail, and make in all respects the most vigorous efforts in behalf of Zion, and a world lying in wickedness. O

thou God of Abraham, Isaac, and Jacob! behold in great compassion thine ancient covenant people the Jews, scattered as they are to the four winds of heaven, and justly suffering, for their rebellion and unbelief, the effects of divine wrath, which their fathers imprecated upon them, when they crucified the Lord of glory, and said, His blood be on us, and on our children. O Lord! how long before the indignation against thy people shall be accomplished? How long shall they yet abide without a king, and without a prince, and without a sacrifice? How long shall they dwell alone, and not be reckoned among the nations, and be an astonishment, a proverb, a by-word among all nations whither thou hast led them? O! let thy wrath, poured out upon them for their rejection of the Saviour, and for the great crime committed at Calvary, suffice. Convince the dispersed of Judah, that Shiloh, the desire of all nations and the true Messiah, has come. Let them no longer reject the gospel of thy grace, and the Saviour it reveals. May they cast their infidelity at the foot of the cross, and wash away their sins in that fountain which is opened for Judah and the house of David to wash in. We thank thee, O God! for the exertions that are making to effect the conversion of the seed of Abraham thy friend; that a number of the Jews have been converted to the faith of the gospel, so that already we see a wave sheaf waved before the Lord, as the first fruits of a spiritual harvest. May the sympathies of the gentile Church be greatly excited in their behalf. We would feel, that we are great debtors to the children of Israel, and we would fulfil our obligations of gratitude to them by our endeavors to remove the blindness from their eyes, and to rend the vail of unbelief from their hearts, and to deliver them from bondage, and bring them into the glorious liberty of the children of God. Put an end to all Popish superstition and hasten the downfall of the Man of sin. May this land never become the seat of the beast, a spiritual Babylon where the mother of harlots may again establish her inquisitions, forge her chains and practice her abominations. May we be preserved from the iron grasp of him who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—Remember the descendants of Ham

in their ignorant and degraded state. We pray that they may be enlightened, and that their condition may be ameliorated and elevated. Pity those of them in the United States who are in abject servitude to man. Break the chains that bind them and let the oppressed go free.— O Lord! we would not forget before thee the multitudes of our fellow creatures, who are groping in heathenish darkness. Remove, we pray thee, the awful blindness and misery, in which they are involved. May the happy period soon arrive when they shall have imparted to them the glorious Gospel of the blessed God, and when salvation shall be extended to all, that dwell on the earth. Thou hast promised that thy Son shall have the Heathen for his inheritance, and the uttermost parts of the earth for his possession. O! fulfil this promise. Say to the north, Give up; and to the south, Keep not back; bring thy sons from far, and thy daughters from the ends of the earth. To the accomplishment of this end, be pleased to succeed all the exertions, that are now making to publish the glad tidings of redemption to those, who sit in the region and shadow of death. Bless all Bible Societies, all Education Societies, all Missionary Societies, and all other Societies, whose object is the conversion of the world to God. By their prayers and charities may Christians manifest, that they feel for the benighted and perishing Pagans, and may they cheerfully make all proper sacrifices to send them the heralds of salvation. Go with the Missionaries of the cross, who have forsaken kindred and friends, country and home, and have exposed their health and lives for the cause of Christ. Preserve them amidst all dangers, and gloriously crown all their efforts for the building up of Christ's kingdom. Soon may the wilderness and the solitary place be glad for them; and the desert rejoice, and blossom as the rose;—soon may Ethiopia stretch out her hands unto God; and the isles of the sea welcome the Gospel to their shores. Arise, O God! and plead thine own cause, and hasten the glorious Millennial day, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and when the earth shall be full of the knowledge of the Lord as the waters cover the sea; and all shall know the Lord from the least unto the greatest. O Lord! hear; O Lord! forgive; O Lord hearken and do; defer not for thine own

sake, O our God! And all the praise and glory will we ascribe unto the Father, the Son and the Holy Ghost, both now, and for ever. Amen.

Prayer before Meat.

Father of mercies, from whom cometh down every good and every perfect gift! we look to thee for thy blessing. Grant us these provisions of thy table, now in readiness for our reception, to nourish and strengthen us. Feed us with food convenient for us, and lead us whether we eat or drink, or whatever we do, to do all to thy glory, for Christ's sake. Amen.

Prayer after Meat.

All bounteous God! thou art good and doest good. Thou openest thine hand, and satisfiest the desire of every living thing. We thank thee for the refreshment we have now received from the table of thine earthly bounty. Feed us with the Bread, which came down from heaven, and which was given for the life of the world, that we may eat thereof, and not die. Supply the wants of the poor and destitute, and bless the great family of man, for Jesus' sake. Amen.

Prayer before Meat.

Gracious God! the eyes of all wait upon thee, and thou givest them their meat in due season. Thou spreadest our table and fillest our cup, though we are unworthy of the crumbs, which fall from the table of thy providence. May we receive these fruits of thy bounty with gratitude, and may they strengthen us to do thy will. Give us our daily bread, and give us meat to eat, that the

world knows not of, and prepare us for the entertainments of thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

Prayer after Meat.

Great Benefactor of man! thy mercies are renewed every moment; great is thy faithfulness. Be pleased to accept our thankful acknowledgments for the food we have received at this time. By thy grace may we be prepared to partake of the children's bread in thy kingdom. Compassionate the circumstances of all men, feed the hungry, clothe the naked, save the perishing, and fill the world with thy glory, through the great Redeemer. Amen.

ASSISTANT TO FAMILY RELIGION.

PART V.

SELECT HYMNS, ADAPTED TO FAMILY WORSHIP.

HYMN 1. L. M. *Old Hundred.*

Sabbath Morning.

- 1 Another six days' work is done!
Another sabbath is begun!
Return, my soul! enjoy thy rest;
Improve the day that God has bless'd.
- 2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives, this day, the food of seven.
- 3 O, that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from heaven that sweet repose,
Which none but he, who feels it, knows.
- 4 This heavenly calm within the breast,
Is the dear pledge of glorious rest,
Which for the Church of God remains,
The end of cares, the end of pains.

- 5 In holy duties, let the day,
In holy pleasures pass away;
How sweet a sabbath thus to spend,
In hope of one that ne'er shall end. STENNET.
-

HYMN 2. L. M. *Portugal.*

Sabbath Evening. Heb. iv. 9.

- 1 Thine earthly sabbaths, Lord! we love,
But there's a nobler rest above;
To that our lab'ring souls aspire,
With ardent pangs of strong desire.
- 2 No more fatigue, no more distress,
Nor sin, nor death shall reach the place;
No groans to mingle with the songs,
Which warble from immortal tongues.
- 3 No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.
- 4 O, long expected day! begin;
Dawn on these realms of wo and sin;
Fain would we leave this weary road,
And sleep in death, to rest with God. DODDRIDGE.
-

HYMN 3. C. M. *Braintree.*

Sabbath Morning.

- 1 Lord! in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye.

2 Up to the hills, where Christ is gone
 To plead for all his saints,
 Presenting at his Father's throne,
 Our songs and our complaints.

3 Thou art a God, before whose sight
 The wicked shall not stand;
 Sinners shall ne'er be thy delight,
 Nor dwell at thy right hand.

4 But to thy house, will I resort,
 To taste thy mercies there;
 I will frequent thy holy court,
 And worship in thy fear.

5 O, may thy Spirit guide my feet,
 In ways of righteousness,
 Make every path of duty straight
 And plain before my face.

WATTS.

HYMN 4. C. M. *Walsal.*

Sabbath Evening.

1 Frequent the day of God returns
 To shed its quick'ning beams;
 And yet how slow devotion burns!
 How languid are its flames!

2 Accept our faint attempts to love,
 Our follies, Lord! forgive;
 We would be like the saints above,
 And praise thee while we live.

3 Increase, O Lord! our faith and hope,
 And fit us to ascend,
 Where the assembly ne'er breaks up,
 The sabbath ne'er shall end. RIPPON'S COL.

HYMN 5. C. M. *Downs.**Sabbath Morning.*

1 This is the day the Lord hath made,
He calls the hours his own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

2 To-day he rose and left the dead,
And Satan's empire fell;
To-day the saints his triumphs spread,
And all his wonders tell.

3 Hosanna to the anointed King,
To David's holy Son.
Help us, O Lord! descend and bring
Salvation from thy throne.

4 Blest be the Lord, who comes to men
With messages of grace,
Who comes in God his Father's name,
To save our sinful race.

5 Hosanna in the highest strains
The church on earth can raise,
The highest heavens, in which he reigns,
Shall give him nobler praise.

WATTS.

HYMN 6. S. M. *Shirland.**Sabbath Evening.*

1 Sweet is the work, O Lord!
Thy glorious name to sing;
To praise and pray—to hear thy word,
And grateful offerings bring.

2 Sweet at the dawning light,
Thy boundless love to tell;

And when approach the shades of night,
Still on the theme to dwell.

3 Sweet on this day of rest,
To join in heart and voice,
With those who love and serve thee best,
And in thy name rejoice.

4 To songs of praise and joy
Be every Sabbath given,
That such may be our blest employ
Eternally in heaven. SPIRIT OF THE PSALMS.

HYMN 7. C. M. *Peterborough.*

Morning.

1 Once more, my soul! the rising day
Salutes thy waking eyes;
Once more, my voice! thy tribute pay
To him that rules the skies.

2 Night unto night his name repeats,
Each day renews the sound,
Wide as the heav'ns on which he sits,
To turn the seasons round.

3 'Tis he supports my mortal frame,
My tongue shall speak his praise,
My sins would rouse his wrath to flame,
And yet his wrath delays.

4 How many wretched souls have fled
Since the last setting sun!
And yet thou length'nest out my thread,
And yet my moments run.

5 Great God! let all my hours be thine,
Whilst I enjoy the light;
Then shall my sun in smiles decline,
And bring a pleasant night.

WATTS.

HYMN 8. C. M. *Medfield.**Evening.*

1 Lord! thou wilt hear me when I pray,
I am forever thine;
I fear before thee all the day,
Nor would I dare to sin.

2 And while I rest my weary head,
From cares and business free,
'Tis sweet conversing on my bed
With my own heart and thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God! my faith, my hope relies
Upon thy grace alone.

4 Thus with my thoughts compos'd to peace,
I'll give mine eyes to sleep,
Thy hand in safety keeps my days,
And will my slumbers keep.

WATTS.

HYMN 9. 7s. *Pelyel's Hymn.**Morning.*

1 Now the shades of night are gone;
Now the morning light is come;
Lord! may we be thine to-day,
Drive the shades of sin away.

2 Fill our souls with heavenly light,
Banish doubt, and cleanse our sight;
In thy service, Lord! to-day,
Help us labor, help us pray.

3 Keep our haughty passions bound;
Save us from our foes around;

Going out, and coming in,
Keep us safe from every sin.

- 4 When our work of life is past,
O, receive us then at last,
Night of sin will be no more,
When we reach the heavenly shore. HARTFORD SEL.

HYMN 10. C. M. *Medfield.*

Evening.

- 1 O Lord another day is flown,
And we a little band,
Are met once more before thy throne,
To bless thy fost'ring hand.
- 2 And wilt thou bend a list'ning ear,
To praises low as ours?
Thou wilt, for thou dost love to hear
The song which meekness pours.
- 3 And, Jesus! thou thy smiles wilt deign,
As we before thee pray;
For thou didst bless the infant train,
And are we less than they?
- 4 O, let thy grace perform its part,
And bid contention cease;
And shed abroad in every heart,
Thine everlasting peace.
- 5 Thus chasten'd, cleans'd, entirely thine,
A flock by Jesus led;
The Sun of holiness shall shine,
In glory on our head.
- 6 And thou wilt turn our wand'ring feet.
And thou wilt bless our way;
Till worlds shall fade, and faith shall greet
The dawn of lasting day. H. K. WHITE.

HYMN 11. L. M. *Portugal.**Morning or Evening.*

- 1 My God! how endless is thy love!
Thy gifts are every evening new,
And morning mercies from above,
Gently distil like early dew.
- 2 Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours!
Thy sovereign word restores the light,
And quickens all my drowsy pow'rs.
- 3 I yield my pow'rs to thy command,
To thee I consecrate my days;
Perpetual blessings from thine hand
Demand perpetual songs of praise. WATTS.
-

HYMN 12. C. M. *Dedham.**Morning.*

- 1 Lord of my life! O, may thy praise
Employ my noblest pow'rs;
Whose goodness lengthens out my days,
And fills the circling hours.
- 2 Preserv'd by thine almighty arm
I pass'd the shades of night,
Serene and safe from every harm,
And see returning light.
- 3 O, let the same almighty care,
My waking hours attend;
From every danger, every snare,
My heedless steps defend.
- 4 Smile on my minutes as they roll,
And guide my future days,
And let thy goodness fill my soul
With gratitude and praise. STEELE.

HYMN 13. C. M. *Brattle Street.**Evening.*

1 Indulgent God, whose bounteous care
O'er all thy works is shown!
O, let my grateful praise and prayer
Ascend before thy throne.

2 What mercies has this day bestow'd!
How largely hast thou blest!
My cup with plenty overflow'd,
With cheerfulness my breast.

3 Now may soft slumbers close my eyes,
From pain and sickness free;
And let my wakeful thoughts arise
To meditate on thee.

4 Thus bless each future day and night,
Till life's vain scene is o'er;
And then to realms of endless light,
O, let my spirit soar.

LIVERPOOL COL.

HYMN 14. S. M. *Watchman.**Evening.*

1 The day is past and gone,
The evening shades appear;
O, may we all remember well,
The night of death draws near.

2 We lay our garments by,
Upon our beds to rest;
So death will soon disrobe us all
Of what we here possess.

3 Lord! keep us safe this night,
Secure from all our fears;

May angels guard us while we sleep,
Till morning light appears.

4 And, if we early rise
And view the unwearied sun,
May we set out to win the prize,
And after glory run.

5 And when our days are past,
And we from time remove,
O, may we in thy bosom rest,
The bosom of thy love.

ANON.

HYMN 15. C. M. *Brattle Street.*

Evening.

1 Dread Sovereign! let my evening song,
Like holy incense rise;
Assist the offerings of my tongue
To reach the lofty skies.

2 Through all the dangers of the day,
Thy hand was still my guard;
And still to drive my wants away
Thy mercy stood prepar'd.

3 Perpetual blessings from above
Encompass me around;
But, O! how few returns of love
Hath my Creator found.

4 What have I done for him, who died
To save my wretched soul!
How are my follies multiplied,
Fast as my minutes roll!

5 Lord! with this guilty heart of mine,
To thy dear cross I flee,
And to thy grace my soul resign
To be renew'd by thee.

6 Sprinkled afresh with pard'ning blood,
I lay me down to rest,
As in the embraces of my God,
Or on my Saviour's breast. WATTS.

HYMN 16. C. M. *St. Martin's.**Morning.*

1 God of our lives! our morning songs,
To thee we cheerful raise,
Thine acts of love 'tis good to sing,
And pleasant 'tis to praise.

2 Guardian of man! thy wakeful eyes
Nor sleep, nor slumber know;
Thine eyes pierce thro' the shades of night,
Intent on all below.

3 Sustain'd by thee, our opening eyes,
Salute the morning light;
Secure we stand, unhurt by all
The arrows of the night.

4 Our lives renew'd, our strength repair'd
To thee our God are due;
Teach us thy ways, and give us grace,
Our duty to pursue.

5 From every evil way defend,
But guard us most from sin;
Direct our goings out, O Lord!
And bless our comings in.

6 O, may thy holy fear command,
Each action thought and word;
Then shall we sweetly close the day,
Approv'd of thee, O Lord!

PEARCE.

HYMN 17. 7s. *Sicily.**Saturday Evening.*

- 1 Safely through another week,
God has brought us on our way;
Let us now a blessing seek,
On th' approaching Sabbath day;
Day of all the week the best,
Emblem of eternal rest.
- 2 Mercies, multiplied each hour,
Though the week, our praise demand;
Guarded by Almighty Pow'r,
Fed and guided by his hand;
Though ungrateful we have been,
Only made returns of sin.
- 3 While we pray for pard'ning grace,
Through the dear Redeemer's name,
Show thy reconciled face,
Take away our sin and shame.
From our worldly cares set free,
May we rest this night with thee.
- 4 When the morn shall bid us rise,
May we feel thy presence near!
May thy glory meet our eyes,
When we in thy house appear!
There afford us, Lord! a taste,
Of our everlasting feast.
- 5 May the Gospel's joyful sound,
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief for all complaints.
Thus may all our Sabbaths prove,
Till we join the church above.

NEWTON.

HYMN 18. L. M. *Pilesgrove.**A Family Hymn.*

- 1 Father of men, thy care we bless,
Which crowns our families with peace;
From thee they sprung, and by thy hand
Their root and branches are sustain'd.
 - 2 To God, most worthy to be prais'd,
Be our domestic altars rais'd;
Who, Lord of heav'n, scorns not to dwell
With saints in their obscurest cell.
 - 3 To thee may each united house,
Morning and night, present its vows;
Our servants here, and rising race,
Be taught thy precepts, and thy grace.
 - 4 O, may each future age proclaim
The honors of thy glorious name;
While pleas'd, and thankful, we remove
To join the family above. DODDRIDGE.
-

HYMN 19. C. M. *Walsal.**Swiftness of Time. New Year.*

- 1 Remark, my soul! the narrow bound,
Of the revolving year;
How swift the weeks complete their round!
How short the months appear!
- 2 So fast eternity comes on—
And that important day,
When all that mortal life hath done,
God's judgment shall survey.
- 3 Yet, like an idle tale, we pass
The swift revolving year;
And study artful ways t' increase
The speed of its career.

4 Waken, O God! my careless heart,
Its great concerns to see;
That I may act the Christian part,
And give the year to thee.

5 So shall their course more grateful roll,
If future years arise;
Or this shall bear my waiting soul
To joys above the skies.

DODDRIDGE.

HYMN 20. L. M. *Pilesgrove.*

Help obtained of God. New Year.

1 Great God! we sing that mighty hand
By which supported still we stand.
The opening year thy mercy shows;
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By his incessant bounty fed,
By his unerring counsel led.

3 With grateful hearts the past we own;
The future—all to us unknown,
We to thy guardian care commit,
And peaceful leave before thy feet.

4 In scenes exalted or depress'd,
Be thou our joy, and thou our rest;
Thy goodness all our hopes shall raise,
Ador'd through all our changing days.

5 When death shall interrupt our songs,
And seal in silence mortal tongues,
Our Helper, God, in whom we trust,
In better worlds our souls shall boast.

RIPPON'S COL.

HYMN 21. C. M. *Walsal.**Public Fast.*

1 See, gracious Lord! before thy throne,
 Thy mourning people bend!
 'Tis on thy sovereign grace alone,
 Our humble hopes depend.

2 Tremendous judgments from thy hand,
 Thy dreadful pow'r display;
 Yet mercy spares this guilty land,
 And still we live to pray.

3 How chang'd, alas! are truths divine,
 For error, guilt, and shame!
 What impious numbers, bold in sin,
 Disgrace the Christian name.

4 O, turn us, turn us, mighty Lord!
 By thy resistless grace;
 Then shall our hearts obey thy word,
 And humbly seek thy face.

5 Then should insulting foes invade,
 We shall not sink in fear,
 Secure of never failing aid,
 When God, our God, is near.

STEEL.

HYMN 22. C. M. *Dedham.**Public Fast.*

1 Come, let our souls adore the Lord,
 Whose judgments yet delay,
 Who still suspends the lifted sword,
 And gives us leave to pray.

2 Great is our guilt, our fears are great;
But we will not despair;
Still open is thy mercy seat
To penitence and prayer.

3 Kind Intercessor! to thy love
This blessed hope we owe;
O, let thy merits plead above,
While we implore below.

4 O Gracious God! for Jesus' sake,
Attend our humble cry;
Nor let thy kindling vengeance break
Destruction from on high.

5 Though justice near thy awful throne
Attend thy dread command,
Lord! hear thy servants, hear thy Son,
And save a guilty land. STEELE.

HYMN 23. L. M. *Hebron.*

Public Thanksgiving.

- 1 Almighty sovereign of the skies!
To thee let songs of gladness rise;
Each grateful heart its tribute bring,
And every voice thy goodness sing.
- 2 From thee our choicest blessings flow,
Life, health, and strength thy hands bestow,
The daily good thy creatures share,
Springs from thy providential care.
- 3 The rich profusion nature yields
The harvest waving o'er the fields;
The cheering light, refreshing show'r,
Are gifts from thy exhaustless store.
- 4 At thy command the vernal bloom,
Revives the world from winter's gloom,

The summer's heat the fruit matures,
And autumn all her treasures pours.

5 From thee proceed domestic ties,
Connubial bliss, paternal joys;
On thy support the nations stand,
Obedient to thy high command.

6 But how shall frail, imperfect man,
Whose being reaches but a span,
Attempt in earth-born strains to prove,
The wonders of redeeming love!

7 Let ev'ry pow'r of heart and tongue,
Unite to swell the grateful song,
While age and youth in chorus join.
And praise the Majesty Divine. HARTFORD COL.

HYMN 24. L. M. *Hebron.*

Public Thanksgiving.

1 Eternal Source of every joy!
Well may thy praise our lips employ;
While in thy presence, we appear,
To hail thee Sovereign of the year.

2 Wide as the wheels of nature roll,
Thy hand supports and guides the whole;
The sun is taught by thee to rise,
And darkness, when to veil the skies.

3 The flow'ry spring at thy command,
Perfumes the air, and paints the land;
The summer rays with vigor shine,
To raise the corn and cheer the vine.

4 Thy land, in autumn, richly pours
Thro' all our coasts redundant stores;
And winters, soften'd by thy care,
No more the face of horror wear.

- 5 Seasons, and months, and weeks and days,
Demand successive songs of praise;
And be the grateful homage paid,
With morning light and evening shade.

RIPPON'S COL.

HYMN 25. C. M. *St. Martin's.*

Marriage.

- 1 Since Jesus freely did appear
To grace a marriage feast,
O Lord! we ask thy presence here,
To make a wedding guest.
- 2 Upon the bridal pair look down,
Who now have plighted hands;
Their union with thy favor crown,
And bless the nuptial bands.
- 3 With gifts of grace their hearts endow,
Of all rich dow'ries best;
Their substance bless, and peace bestow
To sweeten all the rest.
- 4 In purest love their souls unite,
That they with Christian care,
May make domestic burthens light,
By taking mutual share.
- 5 As Isaac and Rebekah gave,
A pattern chaste and kind;
So may this married couple live,
And die in friendship join'd.
- 6 And when that solemn hour shall come,
And life's short space be o'er,
May they in triumph reach that home,
Where they shall part no more. BEBRIDGE.

HYMN 26. 8s. and 7s. *Sicily.**Marriage.*

- 1 Come thou condescending Jesus!
Thou hast bless'd a marriage feast;
Come, and with thy presence bless us,
Deign to be an honor'd guest.
- 2 Once, at Cana's happy village,
Thou didst heav'nly joy impart;
Though unseen, may thy blest image
Be inscrib'd on ev'ry heart.
- 3 Lord, we come to ask thy blessing
On the happy pair to rest;
May thy goodness, never ceasing,
Make them now and ever blest.
- 4 Thou canst change the course of nature,
Turning water into wine,
But we ask a greater favor,
May they be forever thine.
- 5 Thine by cov'nant and adoption,
Thine by free and sovereign grace,
May they, in each word and action,
Do thy will and speak thy praise.
- 6 Gracious Lord! from thy free bounty,
Fill their basket and their store,
Give them, with their health and plenty,
Hearts thy goodness to adore.
- 7 Often from their happy dwelling,
May the voice of prayer ascend,
For thy mercies still increasing,
To their best, their kindest Friend.
- 8 Through this life's tempestuous ocean,
Storms are thick, and dangers nigh,

O, may constant, pure devotion,
Guide them safe to realms on high.

9 When by death's cold hand divided,
Which dissolves the tend'rest ties,
By thy grace again united,
May they in thine image rise.

10 Come, thou condescending Jesus!
Fill our hearts with songs of praise,
Come, and with thy presence bless us,
Make us subjects of thy grace. **CODMAN'S COL.**

HYMN 27. L. M. *Wells.*

Marriage.

1 With cheerful voices rise and sing,
The praises of our God and King!
For he alone can minds unite,
And bless with conjugal delight.

2 This wedded pair, O Lord! inspire,
With heavenly love, that sacred fire;
From this blest moment may they prove
The bliss divine of marriage love.

3 O, may they both increasing find
Substantial pleasures of the mind;
Happy together may they be,
And both united, Lord! to thee.

4 So may they live as truly one;
And when their work on earth is done,
Rise, hand in hand to heaven, and share
The joys of love forever there! **PROUD.**

HYMN 28. L. M. *Wells.**Revival of Religion hoped for.*

- 1 While I to grief my soul gave way,
To see the work of God decline,
Methought I heard the Saviour say,
Dismiss thy fears the ark is mine.
- 2 "Tho' for a time I hide my face,
"Rely upon my love and pow'r.
"Still wrestle at the throne of grace,
"And wait for a reviving hour.
- 3 "Take down thy long neglected harp,
"I've seen thy tears, and heard thy prayer;
"The winter season has been sharp,
"But spring shall all its wastes repair."
- 4 Lord! I obey—my hopes revive;
Come, join with me, ye saints! and sing,
Our foes in vain against us strive,
For God will help and triumph bring.

WORCESTER'S SEL.

HYMN 29. 8 & 7. *Grenville.**Psalm xxiii. 4.*

- 1 Gently, Lord! oh gently lead us,
Through this lonely vale of tears;
Through the changes that await us,
Till our last great change appears.
When temptation's darts assail us
When in devious paths we stray,
Let thy goodness never fail us,
Lead us in thy perfect way.
- 2 In the hour of pain and anguish,
In the hour when death draws near,

Suffer not our hearts to languish,
 Suffer not our souls to fear;
 When our mortal life is ended,
 Bid us in thine arms to rest,
 Till by angel bands attended,
 We awake among the blest. UNION HYMNS.

HYMN 30. 8s & 7s. *Sicily.*

1 With my substance I will honor
 My Redeemer and my Lord;
 Were ten thousand worlds my manor,
 All were nothing to his word.

2 While the heralds of salvation,
 His abounding grace proclaim,
 Let his friends of every station,
 Gladly join to spread his fame.

3 May his kingdom be promoted;
 May the world the Saviour know;
 Be my all to him devoted;
 To my Lord my all I owe.

4 Praise the Saviour, all ye nations;
 Praise him all ye hosts above;
 Shout with joyful acclamations,
 His divine—victorious love. FRANCIS.

HYMN 31. C. M. *Mear.*

Prayer heard, and Zion restored.

1 Let Zion and her sons rejoice—
 Behold the promised hour!
 Her God hath heard her mourning voice,
 And comes t' exalt his pow'r.

2 Her dust and ruins that remain,
 Are precious in his eyes;

Those ruins shall be built again,
And all that dust shall rise.

3 The Lord will raise Jerusalem,
And stand in glory there;
Nations shall bow before his name,
And kings attend with fear.

4 He sits a sovereign on his throne,
With pity in his eyes;
He hears the dying pris'ners' groan,
And sees their sighs arise.

5 He frees the soul condemn'd to death;
Nor when his saints complain,
Shall it be said that praying breath
Was ever spent in vain.

6 This shall be known when we are dead,
And left on long record,—
That ages, yet unborn, may read,
And trust, and praise the Lord. WATTS.

HYMN 32. L. M. *Pilesgrove.*

Millennium.

1 Look up, my soul! with glad surprise,
And see the joyful coming day;
When Jesus shall descend the skies,
And form a bright, a glorious day.

2 Nations shall in a day be born,
And swift like doves to Jesus fly,
The saints shall know no clouds return,
Nor sorrow mingled with their joy.

3 The lion and the lamb shall feed
Together in his peaceful reign;
And Zion, blest with heav'nly bread,
Of pinching wants no more complain.

- 4 The Jew, the Greek, the bond, the free,
Shall boast their sev'ral rights no more;
But join in sweetest harmony,
Their Lord, their Sovereign to adore.
- 5 Thus, till a thousand years are past,
And Satan must be loos'd again;
Short is the time his reign shall last,
E'er he's confined in endless pain.
- 6 But the blest saints shall mount on high,
Where their deliv'ring Prince is gone;
Angels at God's command shall fly,
To bless them with a conqueror's crown. **ANON.**
-

HYMN 33. L. M. *Hebron.*

- 1 Behold the heathen wait to know
The joy the gospel will bestow;
The exiled captives to receive
The freedom Jesus has to give.
- 2 Come, let us with a grateful heart,
In this blest labor share a part;
Our prayers and offerings gladly bring
To aid the triumphs of our King.
- 3 Our hearts exult in songs of praise,
That we have seen these latter days;
When our Redeemer shall be known,
Where Satan long hath held his throne.
- 4 Where'er his hand hath spread the skies,
Sweet incense to his name shall rise;
And slave and freeman—Greek, and Jew,
By sovereign grace be formed anew.

VOKE.

HYMN 34. L. M. *All Saints.*

- 1 There is a God, who reigns above,
Lord of the heav'n, and earth, and seas,
I fear his wrath, I ask his love,
And with my lips I sing his praise.
- 2 There is a law which he has writ,
To teach us all, what we must do;
My soul! to his commands submit,
For they are holy, just, and true.
- 3 There is a gospel rich in grace,
Whence sinners all their comforts draw;
Lord! I repent and seek thy face,
For I have often broke thy law.
- 4 There is an hour when I must die,
Nor do I know how soon 'twill come:
How many, younger much than I,
Have passed by death to hear their doom.
- 5 Let me improve the hours I have,
Before the day of grace is fled;
There's no repentance in the grave,
Nor pardon offer'd to the dead.

WATTS.

HYMN 35. C. M. *Downs.*

- 1 Return, O wanderer—now return!
And seek thy Father's face!
Those new desires, which in thee burn,
Were kindled by his grace.
- 2 Return, O wanderer—now return!
He hears thy humble sigh:
He sees thy softened spirit mourn,
When no one else is nigh.

3 Return, O wanderer—now return!
Thy Saviour bids thee live:
Go to his feet and grateful learn
How freely he'll forgive.

4 Return, O wanderer—now return!
And wipe the falling tear:
Thy Father calls, no longer mourn
'Tis love invites thee near.

COLLYER.

HYMN 36. 7s. *Pleyel's Hymn.*

Danger of Delay.

1 Haste, O sinner—now be wise;
Stay not for the morrow's sun:
Wisdom if you still despise,
Harder is it to be won.

2 Haste—and mercy now implore;
Stay not for the morrow's sun;
Lest thy season should be o'er,
Ere this evening's stage be run.

3 Haste, O sinner—now return;
Stay not for the morrow's sun,
Lest thy lamp should cease to burn,
Ere salvation's work is done.

4 Haste, O sinner—now be blest,
Stay not for the morrow's sun,
Lest perdition thee arrest,
Ere the morrow is begun.

EPIS. COL.

HYMN 37. L. M. *Wells.*

1 Oh! could I find some peaceful bow'r,
Where sin has neither place nor pow'r,

This traitor vile I fain would shun,
But cannot from his presence run.

2 When to the throne of grace I flee,
He stands between my God and me:
Where'er I rove, where'er I rest,
I feel him working in my breast.

3 When I attempt to soar above,
To view the heights of Jesus' love;
This monster seems to mount the skies,
And veils his glory from my eyes.

4 Lord! free me from this deadly foe,
Which keeps my faith and hope so low;
I long to dwell in heav'n my home,
Where not one sinful thought can come.

HARRISON.

HYMN 38. L. M. *Armley.*

A penitent pleading for pardon.

1 Show pity, Lord, O Lord! forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

2 My crimes are great, but can't surpass
The pow'r and glory of thy grace;
Great God! thy nature hath no bound,
So let thy pard'ning love be found.

3 O! wash my soul from every sin,
And make my guilty conscience clean;
Here—on my heart the burden lies,
And past offences pain mine eyes.

4 My lips with shame my sins confess,
Against thy law, against thy grace;

Lord! should thy judgment grow severe,
I am condemn'd but thou art clear.

5 Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

6 Yet save a trembling sinner, Lord!
Whose hope still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair. WATTS.

HYMN 39. 8s. 7s. 4. *Greenville.*

Sinners entreated by the mercies of Christ.

1 Come ye sinners—poor and wretched,
Come in mercy's gracious hour!
Jesus ready stands to save you,
Full of pity, love, and pow'r;
He is able—
He is willing—doubt no more.

2 Come, ye thirsty—ye are welcome!
God's free bounty glorify;
True belief, and true repentance,
Ev'ry grace which brings us nigh,
Without money—
Come to Jesus Christ, and buy.

3 Agonizing in the garden,
Lo! the Saviour prostrate lies!
On the bloody cross behold him,
Hear him cry before he dies,—
"It is finish'd!"—
Heaven's atoning sacrifice!

4 Lo! the incarnate God, ascended,
Pleads the merit of his blood:

Venture on him—venture wholly;
 Let no other trust intrude;
 None but Jesus—
 Can do helpless sinners good.

HART

HYMN 40. C. M. *Ferry.*

Repentance.

- 1 How oft, alas! this wretched heart
 Has wander'd from the Lord!
 How oft my roving thoughts depart,
 Forgetful of his word!
- 2 Yet Sovereign mercy calls—"Return;"
 Dear Lord! and may I come?
 My vile ingratitude I mourn;
 O! take the wand'rer home.
- 3 And canst thou,—wilt thou yet forgive,
 And bid my crimes remove?
 And shall a pardon'd rebel live,
 To speak thy wond'rous love?
- 4 Almighty grace! thy healing pow'r,
 How glorious,—how divine!
 That can to life and bliss restore,
 A heart so vile as mine.
- 5 Thy pard'ning love—so free—so sweet,—
 Dear Saviour! I adore;
 O! keep me at thy sacred feet,
 And let me rove no more.

STEELE.

HYMN 41. C. M. *Walsal.*

Social dedication to God.

- 1 Being of beings, God of love!
 To thee our hearts we raise;

Thy all sustaining pow'r we prove,
And gladly sing thy praise.

2 Thine, wholly thine, we want to be,
Our sacrifice receive;
Made, and preserv'd and sav'd by thee,
To thee ourselves we give.

3 Come Holy Ghost, the Saviour's love
Shed in our hearts abroad;
So shall we ever live and move,
And be with Christ, in God. MONTGOMERY'S SEL.

HYMN 42. L. M. Wells.

Sin and holiness.

1 What jarring natures dwell within,
Imperfect grace, remaining sin!
Nor this can reign, nor that prevail,
Tho' each by turns my heart assail.

2 Now I complain, and groan and die,
Now raise my songs of triumph high,
Sing a rebellious passion slain,
Or mourn to feel it live again.

3 One happy hour beholds me rise,
Born upwards to my native skies;
When faith assists my soaring flight
To realms of joy, and worlds of light.

4 Great God! assist me thro' the fight,
Make me triumphant in thy might,
Thou the desponding heart canst raise,
The vict'ry mine and thine the praise. HART. SEL.

HYMN 43. 7s. *Pleyel's Hymn.**Self-examination.*

- 1 'Tis a point I long to know,
Oft it causes anxious thought:—
Do I love the Lord, or no?
Am I his, or am I not?
- 2 If I love, why am I thus?
Why this dull, this lifeless frame?
Hardly, sure, can they be worse;
Who have never heard his name.
- 3 Could my heart so hard remain,
Prayer a task and burden prove—
Ev'ry trifle give me pain—
If I knew a Saviour's love?
- 4 When I turn my eyes within,
All is dark, and vain, and wild;
Fill'd with unbelief and sin—
Can I deem myself a child?
- 5 If I pray, or hear, or read,
Sin is mix'd with all I do;
You who love the Lord indeed,
Tell me is it so with you?
- 6 Yet I mourn my stubborn will,
Find my sin a grief and thrall;
Should I grieve for what I feel,
If I did not love at all?
- 7 Could I joy his saints to meet,
Choose the ways I once abhorr'd—
Find at times, the promise sweet,
If I did not love the Lord?
- 8 Lord! decide the doubtful case!
Thou who art thy people's sun;

Shine upon thy work of grace,
If it be indeed begun.

9 Let me love thee more and more,
If I love at all I pray;
If I have not lov'd before,
Help me to begin to day.

NEWTON.

HYMN 44. C. M. *Downs.*

Thou knowest that I love thee. Jn. xxi. 16.

1 Do not I love thee? O my Lord!
Behold my heart and see;
And turn each worthless idol out
That dares to rival thee.

2 Do not I love thee from my soul?
Then let me nothing love;
Dead be my heart to ev'ry joy,
When Jesus cannot move.

3 Is not thy name melodious still
To mine attentive ear?
Doth not each pulse with pleasure bound
My Saviour's voice to hear?

4 Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I fear thy cause to plead?

5 Would not my heart pour forth its blood
In honor of thy name?
And challenge the cold hand of Death
To damp the immortal flame?

6 Thou know'st I love thee, O my Lord!
But, yet I long to soar
Far from the sphere of mortal joys,
That I may love thee more.

DODDRIDGE.

HYMN 45. 8s. and 7s. *Sicily.**Declensions Lamented.*

1 Once, O Lord! thy garden flourish'd,
Ev'ry part look'd gay and green;
Then thy word our spirits nourish'd,
Happy seasons we have seen!

2 But a drought has since succeeded,
And a sad decline we see;
Lord! thy help is greatly needed,
Help can only come from thee.

3 Some, in whom we once delighted,
We shall meet no more below;
Some, alas! we fear are blighted,—
Scarce a single leaf they show.

4 Dearest Saviour! hasten hither,
Thou canst make them bloom again;
Oh permit them not to wither,
Let not all our hopes be vain. NEWTON.

HYMN 46. 7s. *Norwich.*

1 Son of God, thy blessing grant,
Still supply my every want;
Tree of life, thine influence shed,
With thy fruit my spirit feed.

2 Tend'rest one, alas! am I;
Without thee I droop and die;
Weaker than a bruised reed,
Help I every moment need.

- 3 All my hopes on thee depend;
 Love me, save me, to the end!
 Give me thy supporting grace,
 Take the everlasting praise. H. F. BURDER'S COL.
-

HYMN 47. L. M. *Old Hundred.*

The Star of Bethlehem.

- 1 When marshall'd on the nightly plain,
 The glitt'ring host bestud the sky;
 One star alone, of all the train,
 Can fix the sinner's wandering eye.
- 2 Hark! hark! to God the chorus breaks,
 From ev'ry host from ev'ry gem;
 But one alone the Saviour speaks,
 It is the Star of Bethlehem.
- 3 Once on the raging seas I rode,
 The storm was loud,—the night was dark,
 The ocean yawn'd,—and rudely blow'd
 The wind that toss'd my found'ring bark.
- 4 Deep horror then my vitals froze,
 Death-struck, I ceas'd the tide to stem;
 When suddenly a star arose,
 It was, the Star of Bethlehem.
- 5 It was my guide, my light, my all,
 It bade my dark forebodings cease;
 And through the storm and dangers thrall,
 It led me to the port of peace.
- 6 Now safely moor'd—my perils o'er,
 I'll sing, first in night's diadem,
 Forever, and forever more,
 The Star!—The Star of Bethlehem!
- H. K. WHITE.

HYMN 48. L. M. *Armley.**Christ the Physician of Souls. Jer. viii. 22.*

- 1 Deep are the wounds which sin has made;
Where shall the sinner find a cure?
In vain, alas! is nature's aid,
The work exceeds her utmost pow'r.
 - 2 Sin like a raging fever reigns,
With fatal strength in every part,
The dire contagion fills the veins,
And spreads its poison to the heart.
 - 3 But can no sovereign balm be found,
And is no kind physician nigh,
To ease the pain and heal the wound,
Ere life and hope forever fly?
 - 4 Yes, there's a great Physician near,
Look up, my fainting soul! and live;
See in his heavenly smiles appear
Such help as nature cannot give!
 - 5 See, in the Saviour's dying blood,
Life, health, and bliss, abundant flow,
'Tis only that dear sacred flood
Can ease thy pain, and heal thy wo.
- STEELE.

HYMN 49. 7s. *Pleyel's Hymn.**Christ the Rock of Ages.*

- 1 Rock of ages! cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy side, a healing flood,

Be of fear and sin the cure;
Save from wrath and make me pure.

- 2 Should my tears forever flow,—
Should my zeal no languor know,
This for sin could not atone;
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to thy cross I cling.
- 3 While I draw this fleeting breath
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of ages! cleft for me,
Let me hide myself in thee. MONTGOMERY'S SEL.
-

HYMN 50. C. M. *Downs.*

Fountain Opened. Zech. xiii. 1.

- 1 There is a fountain fill'd with blood,
Drawn from Emmanuel's veins:
And sinners, plung'd beneath that flood,
Lose all their guilty stains.
- 2 The dying thief rejoic'd to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.
- 3 Thou dying Lamb! thy precious blood
Shall never lose its pow'r
Till all the ransom'd church of God
Are saved to sin no more.
- 4 E'er since by faith, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

5 Then in a nobler, sweeter song
 I'll sing thy pow'r to save;
 When this poor lisping, stamm'ring tongue,
 Lies silent in the grave. COWPER.

HYMN 51. C. M. *Medfield.**Jesus Precious.* 1 Pet. ii. 7.

1 Jesus! I love thy charming name,
 'Tis music to my ear;
 Fain would I sound it out so loud,
 That earth and heav'n might hear.

2 Whate'er my noblest pow'rs can wish,
 In thee doth richly meet;
 Not to my eyes is light so dear,
 Nor friendship half so sweet.

3 Thy grace still dwells upon my heart,
 And sheds its fragrance there;
 The noblest balm of all its wounds,
 The cordial of its care.

4 I'll speak the honors of thy name,
 With my last lab'ring breath;
 Then speechless, clasp thee in mine arms—
 And trust thy love in death. DODDRIDGE.

HYMN 52. 8s. & 7s. *Sicily.*

1 Hail, my ever blessed Jesus!
 Only thee I wish to sing;
 To my soul thy name is precious,
 Thou my Prophet, Priest, and King.

2 Oh, what mercy flows from heaven!
 Oh, what joy and happiness!
 Love I much?—I've much forgiven—
 I'm a miracle of grace.

3 Once, with Adam's race in ruin,
Unconcern'd in sin I lay;
Swift destruction still pursuing,
Till my Saviour pass'd that way.

4 Witness all ye hosts of heav'n,
My Redeemer's tenderness!
Love I much?—I've much forgiven—
I'm a miracle of grace.

5 Shout, ye bright angelic choir!
Praise the Lamb enthron'd above;
While astonish'd, I admire
God's free grace and boundless love.

6 That bless'd moment I received him,
Fill'd my soul with joy and peace;
Love I much?—I've much forgiven—
I'm a miracle of grace. WINGROVE.

HYMN 53. L. M. *Pilesgrave.*

Christ dying, Rising, and Reigning.

1 He dies!—the friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies;
A sudden trembling shakes the ground!

2 Ye saints, approach!—the anguish view,
Of him who groans beneath your load;
He gives his precious life for you,
For you he sheds his precious blood.

3 Here's love and grief beyond degree—
The Lord of glory dies for men!
But, lo! what sudden joys we see!
Jesus, the dead—revives again!

4 The rising God forsakes the tomb!
Up to his Father's court he flies!

Cherubic legions guard him home,
And shout him—welcome to the skies!

5 Break off your tears, ye saints and tell
How high our great deliv'rer reigns;
Sing how he spoil'd the hosts of hell,
And led the tyrant death in chains.

6 Say, "Live forever glorious King;
"Born to redeem, and strong to save!"
Then ask—"O death, where is thy sting?
"And where thy vict'ry, boasting grave."
WATTS.

HYMN 54. 7s.

Christ the refuge from the storm.

1 Jesus, Saviour of my soul!
Let me to thy bosom fly;
While the raging billows roll,
While the tempest still is high.
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

2 Other refuge have I none—
Helpless hangs my soul on thee.
Leave, oh! leave me not alone;
Still support and comfort me,
Hide, me O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide;
Oh receive my soul at last. CHURCH PSALMODY.

HYMN 55. L. M. Wells.

Not ashamed of Jesus. Mark 8. 38.

1 Jesus! and shall it ever be,
A mortal man asham'd of thee!

Scorn'd be the thought, by rich and poor,
O may I scorn it more and more.

2 Asham'd of Jesus!—sooner far
Let evening blush to own a star;
He sheds the beams of light divine,
O'er this benighted soul of mine.

3 Asham'd of Jesus!—that dear friend,
On whom my hopes of heav'n depend!
Not when I blush, be this my shame,
That I no more revere his name.

4 Asham'd of Jesus!—yes I may—
When I've no sins to wash away;
No tear to wipe, no good to crave,
No fear to quell, no soul to save.

5 Till then, (nor is my boasting vain,)
Till then I boast a Saviour slain!
And, O! may this my glory be,
That Christ is not asham'd of me.

GRIEG.

HYMN 56. 8s. and 7s. *Sicily.*

Suppliant address to the Saviour.

1 Jesus! full of all compassion,
Hear thy humble suppliant's cry;
Let me know thy great salvation;
See, I languish, faint, and die.

2 Guilty, but with heart relenting,
Overwhelm'd with helpless grief—
Prostrate at thy feet repenting—
Send, O! send me quick relief.

3 Whither should a wretch be flying,
But to him, who comfort gives?
Whither from the dread of dying,
But to him, who ever lives?

4 On the word thy blood hath sealed,
Hangs my everlasting all;
Let thine arm be now revealed,
Stay, O! stay me, lest I fall!

5 In the world of endless ruin,
Let it never, Lord! be said,
"Here's the soul that perish'd sueing
For the boasted Saviour's aid."

6 Sav'd—the deed shall spread new glory
Thro' the shining realms above;
Angels sing the pleasing story,
All enraptur'd with thy love.

TURNER.

HYMN 57. 8s. and 7s. *Sicily.*

Grateful recollections.

1 Come thou Fount of ev'ry blessing!
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fix'd upon it—
Mount of God's unchanging love.

2 Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interpos'd with precious blood.

3 O! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace now, like a fetter,
Bind my wand'ring heart to thee:

Prone to wander, Lord! I feel it—
 Prone to leave the God I love—
 Here's my heart—O take and seal it;
 Seal it from thy courts above. ROBINSON.

HYMN 58. L. M. *Hebron.*

- 1 I know that my Redeemer lives—
 What joy the blest assurance gives!
 He lives—he lives! who once was dead,
 He lives my ever living head.
- 2 He lives to bless me with his love,
 He lives to plead for me above;
 He lives my hungry soul to feed,
 He lives to help in time of need
- 3 He lives, and grants me daily breath,
 He lives, and I shall conquer death;
 He lives my mansion to prepare,
 He lives to bring me safely there.
- 4 He lives!—all glory to his name!
 He lives my Saviour, still the same;
 How great the joy this sentence gives,
 'I know that my Redeemer lives!'

CHURCH PSALMODY.

HYMN 59. 8s 7s, &c 4s. *Tamworth.**Praise to the Redeemer.*

- 1 Mighty God! while angels bless thee,
 May an infant lisp thy name?
 Lord of man, as well as angels,
 Thou art every creature's theme,
 Hallelujah,
 Hallelujah, hallelujah. Amen.
- 2 Lord of every land and nation!
 Ancient of eternal days!
 Sounded through the wide creation,
 Be thy just exalted praise. Hal.

3 For the grandeur of thy nature—
 Grand beyond a seraph's thought—
 For created works of power
 Works with skill and kindness wrought. Hal.

4 For thy providence that governs,
 Thro' thine empire's wide domain;
 Wings an angel—guides a sparrow—
 Blessed be thy gentle reign. Hal.

5 But thy rich, thy rich free redemption,
 Dark thro' brightness all along!
 Thought is poor, and poor expression,
 Who dare sing that awful song? Hal.

6 Brightness of the Father's glory,
 Shall thy praise, unutter'd lie?
 Fly my tongue such guilty silence,
 Sing the Lord who came to die. Hal.

7 Did the angels sing thy coming?
 Did the shepherds learn their lays?
 Shame would cover me, ungrateful,—
 Should my tongue refuse to praise. Hal.

8 From the highest throne in glory,
 To the cross of deepest wo—
 All to ransom guilty captives!
 Flow my praise, forever flow. Hal.

9 Go, return, immortal Saviour!
 Leave thy footstool, take thy throne:
 Thence return, and reign forever;
 Be the kingdom all thine own.
 Hallelujah,
 Hallelujah, hallelujah. Amen. ROBINSON.

HYMN 60. 7s. *Pelyel's Hymn.*

Joy and Peace in believing.

1 Lamb of God, who thee receive,
 Who in thee desire to live,

Day and night they cry to thee,
As, thou art, so let us be.

2 Fix, O fix our wav'ring mind,
To thy cross us firmly bind;
Gladly now we would be clean;
Cleanse our hearts from every sin.

3 Dust and ashes though we be,
Full of guilt and misery;
Thine we are, thou Son of God
Take the purchase of thy blood.

4 Sinners who in thee believe,
Everlasting life receive;
They with joy behold thy face,
Triumph in thy pardoning grace. MORAVIAN SEL.

HYMN 61. S. M. *Paddington.*

Source and Office of Faith.

1 Faith—'tis a precious grace,
Where'er it is bestowed;
It boasts a high, celestial birth,
And is the gift of God.

2 Jesus it owns as King,
And all atoning priest;
It claims no merit of its own,
But looks for all in Christ.

3 To him it leads the soul,
When filled with deep distress;
Flies to the fountain of his blood,
And trusts his righteousness.

4 Since 'tis thy work alone,
And that divinely free;
Lord, send the spirit of thy Son,
To work this faith in me.

BEDDOME.

HYMN 62. S. M. *Paddington.**Grace. Eph. ii. 5.*

- 1 Grace! 'tis a charming sound!
Harmonious to the ear!
Heav'n with the echo shall resound,
And all the earth shall hear.
- 2 Grace first contriv'd the way
To save rebellious man;
And all its steps that grace display,
Which drew the wondrous plan.
- 3 Grace first inscrib'd my name,
In God's eternal book,
'Twas grace that gave me to the Lamb,
Who all my sorrows took.
- 4 Grace led my roving feet,
To tread the heav'nly road:
And new supplies each hour I meet,
While pressing on to God.
- 5 Grace all the work shall crown,
Thro' everlasting days;
It lays in heav'n the topmost stone,
And well deserves the praise. DOBEL'S SEL.

HYMN 63. C. M. *Brattle Street.**Light shining out of Darkness.*

- 1 God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sov'reign will.
- 3 Ye fearful saints! fresh courage take,
The clouds ye so much dread,

Are big with mercy, and shall break
With blessings on your head.

4 Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

6 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

COWPER.

HYMN 64. S. M. *St. Thomas.*

Communion with the Father and Christ.

1 Our heavenly Father calls,
And Christ invites us near;
With both our friendship shall be sweet,
And our communion dear.

2 God pities all our griefs:
He pardons every day;
Almighty to protect our souls,
And wise to guide our way.

3 How large his bounties are?
What various stores of good,
Diffused from our Redeemer's hand
And purchased with his blood.

4 Jesus, our living head,
We bless thy faithful care;
Our advocate before the throne,
And our forerunner there.

5 Here fix, my roving heart!
 Here wait, my warmest love,
 Till this communion be complete,
 In nobler scenes above. DODDRIDGE.

HYMN 65. C. M. *Dedham.*

Resignation. 1 Sam. iii. 18.

- 1 It is the Lord—enthron'd in light,
 Whose claims are all divine;
 Who has an undisputed right
 To govern me and mine.
- 2 It is the Lord—who gives me all,
 My wealth, my friends, my ease;
 And of his bounties may recal
 Whatever part he please.
- 3 It is the Lord—who can sustain
 Beneath the heaviest load,
 From whom assistance I obtain
 To tread the thorny road.
- 4 It is the Lord—whose matchless skill
 Can from afflictions raise
 Blessings, eternity to fill
 With ever growing praise.
- 5 It is the Lord—my cov'nant God,
 Thrice blessed be his name,
 Whose gracious promise, seal'd with blood,
 Must ever be the same.
- 6 Can I with hopes so firmly built,
 Be sullen, or repine?
 No, gracious God! take what thou wilt,
 To thee I all resign. MONTGOMERY'S SEL.

HYMN 66. L. M. *Wells.*

Longing for Heaven.

- 1 O could I soar to worlds above,
 That blessed state of peace and love;

How gladly would I mount and fly
On angels' wings to joys on high!

- 2 But, ah! still longer must I stay,
Ere darksome night is chang'd to day,
More crosses, sorrows, conflicts bear,
Expos'd to trials, pains and care.
- 3 Well, let these troubles still abound,
Let thorns and briars fill the ground;
Let storms and tempests dreadful come,
Till I arrive at heaven, my home.
- 4 My Father knows what road is best,
And how to lead to peace and rest;
To him I cheerful give my all,
Go where he leads, and wait his call.
- 5 When he commands my soul away,
Not kingdoms then shall tempt my stay,
With rapture I shall wake, and rise
To join my friends above the skies.

BELKNAP'S SEL.

HYMN 67. L. M. *Duke Street.*

Covenant engagements joyfully recognised.

2 Chron. xv. 15.

- 1 O, happy day, that fix'd my choice,
On thee, my Saviour! and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.
- 2 'Tis done;—the great transaction's done;
I am my Lord's and he is mine;
He drew me and I follow'd on—
Charm'd to confess the voice divine.
- 3 Now rest, my long-divided heart!
Fix'd on this blissful centre, rest;
Here have I found a better part,
Here heavenly pleasures fill my breast.

- 4 High heav'n that heard the solemn vow,
 That vow renew'd shall daily hear;
 Till in life's latest hour I bow,
 And bless in death a bond so dear. DODDRIDGE.
-

HYMN 68. C. M. *Brattle Street.*

The closing scene of a Christian. 2 Tim. iv. 6.

- 1 The Christian Pilgrim bid depart,—
 Departs without a sigh,
 Fear can no longer chill his heart,
 Nor sorrow dim his eye.
- 2 In Heav'n's own garments see him stand
 On death's much dreaded shore,
 He gazes on the promis'd land,
 And seems already o'er.
- 3 We saw him oft betray a fear,
 As near this flood he drew;
 But now a willing pilgrim here,
 He kindles at the view.
- 4 A ray hath broke from Canaan's land
 Across that sullen flood:
 It bids him quit its mortal strand,
 And onward march to God.
- 5 He marches on, for now his eye
 Hath lost life's lurid ray,
 As suns which quit a clouded sky
 To shine in brighter day.
- 6 O, could we catch one moment's view,
 Of what he now must know,
 Sorrow would fill our spirits too,
 To linger thus below. MEMOIRS OF URQUHART.
-

HYMN 69. C. M. *Dedham.*

- 1 Give me the wings of faith, to rise,
 Within the vail, and see

The saints above—how great their joys,
How bright their glories be!

2 Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

3 I ask them whence their victory came;
They with united breath,
Ascribe their conquests to the Lamb,
Their triumph to his death.

4 They marked the footsteps that he trod,
His zeal inspired their breast;
And, following their incarnate God,
Possess the promised rest.

5 Our glorious leader claims our praise.
For his own pattern given,
While the long cloud of witnesses
Show the same path to heav'n.

WATTS.

HYMN 70. C. M. *Walsal.*

Sick-bed Devotion. Ps. xxxix. 9—13.*

1 God of my life! look gently down,
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will.

2 Diseases are thy servants, Lord!
They come at thy command,
I'll not attempt a murm'ring word,
Against thy chast'ning hand.

3 Yet may I plead with humble cries,
Remove thy sharp rebukes;
My strength consumes, my spirit dies,
Through thy repeated strokes.

5 But if my life be spared awhile,
Before my last remove,
Thy praise shall be my business still,
And I'll declare thy love.

WATTS.

HYMN. 71. C. M. *Walsal.**Love to creatures dangerous.*

- 1 How vain are all things here below,
How false, and yet how fair!
Each pleasure hath its poison too,
And ev'ry sweet a snare.
- 2 The brightest things below the sky,
Shine with deceitful light;
We should suspect some danger nigh,
Where we possess delight.
- 3 Our dearest joys our nearest friends—
The partners of our blood—
How they divide our wav'ring minds,
And leave but half for God!
- 4 The fondness of a creature's love,
How strong it strikes the sense!
'Tis there the warm affections move,
Nor can we call them thence.
- 5 Dear Saviour! let thy beauties be
My soul's eternal food;
And grace command my heart away,
From all created good.

WATTS.

HYMN 72. C. M. *Brattle Street.**Thankfulness for providential goodness.*

- 1 When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise.
- 2 Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.
- 3 When in the slipp'ry paths of youth,
With heedless steps I ran,

Thine arm, unseen, convey'd me safe,
And led me up to man.

4 Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

5 Through ev'ry period of my life,
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

6 Through all eternity—to thee
A grateful song I'll raise;
But, O! eternity's too short,
To utter all thy praise.

ADDISON.

HYMN 73. C. M. *Dedham.*

The heavenly Canaan.

1 There is a land of pure delight, .
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

2 There everlasting spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

3 Sweet fields, beyond the swelling flood,
Stand dressed in living green;
So to the Jews fair Canaan stood
While Jordan rolled between.

4 But tim'rous mortals start and shrink,
To cross this narrow sea;
And linger trembling on the brink,
And fear to launch away.

5 O, could we make our doubts remove,
Those gloomy doubts that rise,

And see the Canaan that we love
With unbecclouded eyes;—

6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream—nor death's cold flood,
Should fright us from the shore. WATTS.

HYMN 74. L. M. *Pilesgrove.*

Meeting of Christian Friends.

- 1 Kindred in Christ for his dear sake,
A hearty welcome here receive,
May we together now partake,
The joys which only he can give.
- 2 To you and us by grace is giv'n,
To know the Saviour's precious name;
And shortly we shall meet in heav'n,
Our hope, our way, our end the same.
- 3 May he by whose kind care we meet,
Send his good Spirit from above;
Make our communications sweet,
And cause our hearts to burn with love.
- 4 Forgotten be each earthly theme,
When Christians see each other thus;
We only wish to speak of Him,
Who lived—and died—and reigns—for us.
- 5 We'll talk of all he did and said,
And suffer'd for us here below;
The path he mark'd for us to tread,
And what he's doing for us now.
- 6 Thus as the moments pass away,
We'll love, and wonder, and adore;
Then hasten on the glorious day,
When we shall meet to part no more. NEWTON.

HYMN 75. S. M. *Skirland.**Parting of Christian Friends.*

- 1 Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above.
- 2 Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one.
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.
- 4 When we asunder part,
It gives us mutual pain;
But we shall still be join'd in heart,
And hope to meet again.
- 5 This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.
- 6 From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity.

FAWCETT.

HYMN 76. C. M. *Dedham.**Mourning over departed comforts.*

- 1 Sweet was the time when first I felt
The Saviour's pardoning blood,
Applied to cleanse my soul from guilt,
And bring me home to God.
- 2 Soon as the morn the light reveal'd,
His praises tuned my tongue;

And when the evening shades prevail'd,
His love was all my song.

3 In prayer my soul drew near the Lord,
And saw his glory shine;
And when I read his holy word,
I call'd each promise mine.

4 But now when evening shade prevails—
My soul in darkness mourns:
And when the morn the light reveals,
No light to me returns.

5 Rise, Lord! and help me to prevail—
Oh, make my soul thy care!
I know thy mercy cannot fail;
Let me that mercy share.

NEWTON.

HYMN 77. L. M. *Armley.*

Exhortation to Prayer.

- 1 What various hindrances we meet,
In coming to a mercy seat!
Yet, who that knows the worth of prayer,
But wishes to be often there?
- 2 Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above.
- 3 Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.
- 4 While Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they fail'd,
That moment Amalek prevail'd.
- 5 Have you no words? Ah! think again,
Words flow apace when you complain;

And fill a fellow creature's ear
With the sad tale of all your care.

- 6 Were half the breath thus vainly spent,
To heav'n in supplication sent,
Your cheerful song would oft'ner be,
"Hear what the Lord has done for me." COWPER.

HYMN 78. 8s. 7s. & 4s. *Tamworth.*

God, the Pilgrim's Guide.

- 1 Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven!
Feed me till I want no more.

- 2 Open, Lord! the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer!
Be thou still my strength and shield.

- 3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee. ROBINSON.

HYMN 79. C. M. *Brattle Street.*

Walking with God. Gen. v. 24.

- 1 Oh! for a closer walk with God,
A calm and heavenly frame;
And light to shine upon the road,
That leads me to the Lamb.

2 Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus, and his word?

3 What peaceful hours I once enjoy'd!
How sweet their mem'ry still!
But they have left an aching void,
The world can never fill.

4 Return, O holy Dove! return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

The dearest idol I have known,
Whate'er that idol be—
Help me to tear it from thy throne,
And worship only thee.

6 So shall my walk be close with God,
Calm and serene my frame;
And purer light shall mark the road,
That leads me to the Lamb,

COWPER.

HYMN 80. C. M. *St. Martin's.*

Holy Fortitude, or the Christian Soldier.

1 Am I a soldier of the cross?
A follower of the Lamb?
And shall I fear to own his cause?
Or blush to speak his name?

2 Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

3 Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word.

4 Thy saints, in all this glorious war,
 Shall conquer, though they're slain;
 They see the triumph from afar,
 And soon with Christ shall reign.

5 When that illustrious day shall rise,
 And all thy armies shine,
 In robes of vict'ry thro' the skies—
 The glory shall be thine.

WATTS.

HYMN 81. S. M. *St. Thomas.*

Prayer for the Spirit.

1 Come, Holy Spirit! come,
 Let thy bright beams arise;
 Dispel the sorrow from our minds—
 The darkness from our eyes.

2 Convince us of our sin,
 Then lead to Jesus' blood;
 And to our wond'ring view reveal
 The secret love of God.

3 Revive our drooping faith;
 Our doubts and fears remove;
 And kindle in our breasts the flame
 Of never dying love.

4 'Tis thine to cleanse the heart—
 To sanctify the soul—
 To pour fresh life in every part,
 And new-create the whole.

5 Dwell, Spirit! in our hearts;
 Our minds from bondage free;
 Then shall we know, and praise, and love,
 The Father, Son, and Thee.

HART.

HYMN 82. L. M. *Portugal.*

Social Worship.

1 Where two or three, with sweet accord,
 Obedient to their sovereign Lord,

Meet to recount his acts of grace,
And offer solemn prayer and praise;

- 2 "There," says the Saviour "will I be,
"Amidst this little company;
"To them unveil my smiling face,
"And shed my glories round the place."

- 3 We meet at thy command, dear Lord!
Relying on thy faithful word;
Now send thy Spirit from above
To fill our hearts with heavenly love. STENNET.

HYMN 83. S. M. *St. Thomas.*

Faith in Christ our Sacrifice.

- 1 Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

- 2 But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

- 3 My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

- 4 My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

- Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing his bleeding love. WATTS.

HYMN 84. C. M. *Medfield.**Religion the One Thing needful.*

- 1 Religion is the chief concern,
Of mortals here below;
May I its great importance learn,
Its sovereign virtue know.
- 2 More needful this than glitt'ring wealth,
Or aught the world bestows;
Not reputation, food, or health,
Can give us such repose.
- 3 Religion should our thoughts engage,
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb.
- 4 O may my heart by grace renew'd,
Be my Redeemer's throne;
And be my stubborn will subdued,
His government to own.
- 5 Let deep repentance faith and love,
Be joined with godly fear;
And all my conversation prove
My heart to be sincere. WORCESTER'S SEL.

HYMN 85. S. M. *Aylesbury.**God's tender care of his People.*

- 1 The Lord my Shepherd is,
I shall be well supply'd;
Since he is mine, and I am his,
What can I want beside.
- 2 He leads me to the place
Where heav'nly pasture grows,
Where living waters gently pass,
And full salvation flows.

- 3 If e'er I go astray,
He doth my soul reclaim;
And guides me in his own right way,
For his most holy name.
- 4 While he affords his aid,
I cannot yield to fear:
Tho' I should walk thro' death's dark shade,
My Shepherd's with me there.
- 5 In spite of all my foes,
Thou dost my table spread;
My cup with blessings overflows,
And joy exalts my head.
- 6 The bounties of thy love
Shall crown my future days;
Nor from thy house will I remove,
Nor cease to speak thy praise.

WATTS

HYMN 86. L. M. *Portugal.**God's care of Saints, or deliverance by prayer.*

- 1 Lord! I will bless thee all my days,
Thy praise shall dwell upon my tongue;
My soul shall glory in thy grace,
While saints rejoice to hear the song.
- 2 Come, magnify the Lord with me,
Come, let us all exalt his name;
I sought the eternal God, and he
Has not exposed my hope to shame.
- 3 I told him all my secret grief,
My secret groaning reach'd his ear;
He gave my inward pains relief,
And calm'd the tumults of my fear.
- 4 To him the poor lift up their eyes,
Their faces feel the heav'nly shine,
A beam of mercy from the skies,
Fills them with light and joy divine.

- 5 His holy angels pitch their tents,
 Around the men who serve the Lord;
 O! fear and love him, all ye saints,
 Taste of his grace, and trust his word. WATTS.

HYMN 87. C. M. *Peterboro.*

The Christian's farewell.

- 1 Ye golden lamps of heav'n farewell
 With all your feeble light;
 Farewell thou ever changing moon,
 Pale empress of the night.
- 2 And thou, refulgent orb of day,
 In brighter flames array'd;
 My soul that springs beyond thy sphere
 No more demands thy aid.
- 3 Ye stars are but the shining dust,
 Of my divine abode;
 The pavement of those heavenly courts
 Where I shall see my God.
- 4 The Father of eternal light,
 Shall there his beams display;
 Nor shall one moment's darkness mix,
 With that unvaried day.
- 5 No more the drops of piercing grief,
 Shall swell into my eyes;
 Nor the meridian sun decline,
 Amidst those brighter skies,
- 6 There all the millions of his saints
 Shall in one song unite;
 And each the bliss of all shall view,
 With infinite delight. DODDRIDGE.

HYMN 88. C. M. *Walsal.*

Meditation on Death.

- 1 Stoop down, my thoughts, that used to rise,
 Converse awhile with death;

Think how a gasping mortal lies,
And pants away his breath.

2 But Oh, the soul! that never dies!
At once it leaves the clay!—
Ye thoughts pursue it where it flies—
And track its wondrous way.

3 And must my body faint and die?
And must my soul remove?
Oh! for some guardian angel nigh,
To bear it safe above!

4 Jesus to thine almighty hand
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust.

WATTS.

HYMN 89. C. M. *Brattle Street.*

The aged Christian's prayer and song.
Ps. xxxiv. 17—21.

1 God of my childhood, and my youth!
The guide of all my days!
I have declar'd thy heav'nly truth,
And told thy wondrous ways.

2 Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God, my strength, depart?

3 Let me thy pow'r and truth proclaim
Before the rising age,
And leave the savour of thy name,
When I shall quit the stage.

4 The land of silence and of death
Attends my next remove;
O, may these poor remains of breath,
Teach all the world thy love!

WATTS.

HYMN 90. C. M. *Dedham.**Recovery from Sickness.*

1 I love the Lord, he heard my cries,
And pity'd ev'ry groan:
Long as I live, when troubles rise,
I'll hasten to his throne.

2 I love the Lord: he bow'd his ear,
And chas'd my grief away:
O, let my heart no more despair,
While I have breath to pray!

3 The Lord beheld me sore distressed,
He bade my pains remove;
Return, my soul! to God thy rest,
For thou hast known his love.

4 My God hath sav'd my soul from death,
And dry'd my falling tears;
Now to his praise I'll spend my breath,
And my remaining years.

WATTS.

HYMN 91. C. M. *Brattle Street.**Devotion.*

1 While thee I seek, protecting Power!
Be my vain wishes still'd;
And may this consecrated hour
With better hopes be fill'd.

2 Thy love the power of thought bestow'd,
To thee my thoughts would soar:
Thy mercy o'er my life has flow'd;
That mercy I adore.

3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul most dear,
Because conferr'd by thee.

4 In every joy that crowns my days,
 In every pain I bear,
 My heart shall find delight in praise,
 Or seek relief in prayer.

5 When gladness wings my favor'd hour,
 Thy love my thoughts shall fill;
 Resign'd, when storms of sorrow low'r,
 My soul shall meet thy will.

6 My lifted eye, without a tear,
 The gath'ring storm shall see;
 My steadfast heart shall know no fear;
 That heart will rest on thee. WILLIAMS.

HYMN 92. C. M. *Brattle Street.*

The Lord's prayer.

1 Father of all we bow to thee,
 Who dwell'st in heav'n ador'd;
 But present still through all thy works,
 The universal Lord.

2 Forever hallow'd be thy name,
 By all below the skies;
 And may thy kingdom still advance,
 Till grace to glory rise.

3 Thy gracious purpose, Lord! fulfil;
 Let all thy glory see;
 And, as in heaven thy will is done,
 On earth so let it be.

4 Our wants with every morning grow,
 With food these wants supply;
 And on our souls the BREAD bestow
 To eat—and never die!

5 Our sins before thee we confess;
 O may they be forgiv'n!
 As we to others mercy shew,
 We mercy beg of heaven.

- 6 Still let thy grace our life direct;
 From evil guard our way;
 And in temptation's fatal path,
 Permit us not to stray.
- 7 For thine's the power, the kingdom thine,
 All glory's due to thee:
 Thine from eternity they were,
 And thine shall ever be.

HYMN 93. C. M. *Arlington.**Looking from earth to heaven.*

- 1 When I can read my title clear
 To mansions in the skies,
 I bid farewell to every fear,
 And wipe my weeping eyes.
- 2 Should earth against my soul engage,
 And hellish darts be hurl'd;
 Then I can smile at Satan's rage,
 And face a frowning world.
- 3 Let cares, like a wild deluge, come,
 And storms of sorrow fall;
 May I but safely reach my home,
 My God, my heaven, my all;—
- 4 There shall I bathe my weary soul
 In seas of heavenly rest;
 And not a wave of trouble roll
 Across my peaceful breast.

WATTS

HYMN 94. C. M. *Medfield.**Christ's condescending regard to little children.*

Mark x. 14.

- 1 See Israel's gentle shepherd stand
 With all engaging charms;
 Hark, how he calls the tender lambs,
 And folds them in his arms.

- 2 "Permit them to approach," he cries,
 "Nor scorn their humble name;
 "For 'twas to bless such souls as these,
 "The Lord of angels came."
- 3 We bring them, Lord! in thankful hands,
 And yield them up to thee;
 Joyful that we ourselves are thine,
 Thine let our offspring be.
- 4 Ye little flock with pleasure hear;
 Ye children, seek his face;
 And fly with transports to receive
 The blessings of his grace
- 5 If orphans they are left behind,
 Thy guardian care we trust;
 That care shall heal our bleeding heart,
 If weeping o'er their dust. DODDRIDGE.
-

HYMN 95. C. M. *Peterboro.*

- 1 Bestow, dear Lord, upon our youth,
 The gift of saving grace,
 And let the seed of sacred truth
 Fall in a fruitful place.
- 2 Grace is a plant, where'er it grows,
 Of pure and heav'nly root;
 But fairest in the youngest shows,
 And yields the sweetest fruit.
- 3 Ye careless ones O hear betimes
 The voice of sovereign love!
 Your youth is stained with many crimes,
 But mercy reigns above.
- 4 True you are young, but there's a stone
 Within the youngest breast,
 Or half the crimes which you have done
 Would rob you of your rest.

5 For you the public prayer is made,
 Oh, join the public prayer!
 For you the secret tear is shed,
 Oh shed yourselves a tear.

6 We pray that you may early prove,
 The Spirit's power to teach;
 You cannot be too young to love
 That Jesus whom we preach.

COWPER

HYMN 96. C. M. *Medfield.*

Preparation for death.

1 As I must die—oh! let me die
 With hope in Jesus blood—
 The blood that saves from sin and guilt
 And reconciles to God.

2 As I must die—oh!—let me die
 In peace with all mankind,
 And change these fleeting joys below
 For pleasures more refined.

3 As I must die—O when I die
 Let some kind seraph come,
 And bear me on his friendly wing
 To my celestial home.

4 Of Canaan's land from Pisgah's top,
 May I but have a view;
 Though Jordan should o'erflow its banks,
 I'll boldly venture through. UNION HYMNS.

HYMN 97. C. M. *Ferry.*

On the death of children.

1 Ye mourning saints, whose streaming tears,
 Flow o'er your children dead,

Say not in transports of despair,
That all your hopes are fled.

2 While cleaving to that darling dust,
In fond distress ye lie;
Rise, and with joy, and reverence, view,
A heavenly Parent nigh.

3 Though your young branches torn away,
Like wither'd trunks ye stand;
With fairer verdure shall ye bloom;
Touch'd by the Almighty's hand.

4 "I'll give the mourner," saith the Lord,
"In my own house a place;
"No name of daughters and of sons,
"Could yield so high a grace.

5 "Transient and vain is every hope
"A rising race can give;
"In endless honor and delight,
"My children all shall live."

6 We welcome, Lord! those rising tears,
Thro' which thy face we see;
And bless those wounds which, thro' our hearts,
Prepare a way to thee. DODDRIDGE

HYMN 98. C. M. *Brattle Street.*

Death of a young person.

1 When blooming youth is snatch'd away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

2 While pity prompts the rising sigh,
O, may this truth, imprest

With awful pow'r—I too must die—
Sink deep in ev'ry breast.

3 Let this vain world engage no more:
Behold the gaping tomb!
It bids us seize the present hour,
To-morrow death may come.

4 The voice of this alarming scene
May every heart obey;
Nor be the heavenly warning vain,
Which calls to watch and pray.

5 O! let us fly, to Jesus fly,
Whose powerful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

6 Great God! thy sovereign grace impart,
With cleansing, healing pow'r;
This only can prepare the heart,
For death's surprising hour.

STEELE.

HYMN 99. L. M. *Wells.*

Death of the saint and sinner.

1 What scenes of horror and of dread,
Await the sinner's dying bed!
Death's terrors all appear in sight,
Presages of eternal night!

2 His sins in dreadful order rise,
And fill his soul with sad surprise;
Mount Sinai's thunders stun his ears,
And not one ray of hope appears.

3 Tormenting pangs distract his breast,
Where'er he turns he finds no rest:
Death strikes the blow—he groans and cries—
And, in despair and horror—dies.

- 4 Not so the heir of heav'nly bliss:
His soul is fill'd with conscious peace;
A steady faith subdues his fear;
He sees the happy Canaan near.
- 5 His mind is tranquil and serene,
No terrors in his looks are seen;
His Saviour's smile dispels the gloom,
And smother his passage to the tomb.
- 6 Lord! make my faith and love sincere,
My judgment sound, my conscience clear;
And when the toils of life are past,
May I be found in heaven at last. FAWCETT.
-

HYMN 100. 8s. & 7s. *Sicily.**Death of Christian Friends.*

- 1 Cease, ye mourners, cease to languish
O'er the grave of those you love,
Pain, and death, and night, and anguish,
Enter not the world above.
- 2 While our silent steps are straying,
Lonely, through nights deep'ning shade,
Glory's brightest beams are playing
Round the immortal spirits head.
- 3 Light and peace at once deriving
From the hand of God most high,
In his glorious presence living,
They shall never—never die!
- 4 Endless pleasures, pain excluding,
Sickness there no more can come;
There, no fear of wo intruding,
Spreads o'er heav'n a moment's gloom.
- 5 Now, ye mourners, cease to languish,
O'er the graves of those ye love;
Far removed from pain and anguish,
They are chanting hymns above. UNION HYMNS.

HYMN 101. C. M. *Braintree.**The Resurrection.* 1 Cor. xv. 52—58.

- 1 When the last trumpet's awful voice
This rending earth shall shake—
When opening graves shall yield their charge,
And dust to life awake;—
- 2 Those bodies, that corrupted fell,
Shall incorrupted rise;
And mortal forms shall spring to life,
Immortal in the skies.
- 3 Behold, what heav'nly prophets sung,
Is now at last fulfill'd—
That death should yield his ancient reign,
And, vanquish'd quit the field.
- 4 Let faith exalt her joyful voice,
And thus begin to sing;
Oh grave! where is thy triumph now?
And where, O death! thy sting!
- 5 "Thy sting was sin, and conscious guilt;
'Twas this that arm'd thy dart;
The law gave sin its strength, and force,
To pierce the sinner's heart."
- 6 "But God, whose name be ever blest;
Disarms that foe we dread;
And makes us conqu'rors when we die,
Through Christ our living head." SCOTCH PAR.

HYMN 102. 8s. 7s. & 4's. *Tamworth.**The day of Judgment.*

- 1 Day of judgment, day of wonders!
Hark the trumpet's awful sound,
Louder than a thousand thunders,

Shakes the vast creation round!
 How the summons
 Will the sinner's heart confound!

2 See the Judge our nature wearing,
 Cloth'd in majesty divine!
 You who long for his appearing,
 Then shall say, "This God is mine:"
 Gracious Saviour!
 Own me in that day for thine.

3 At his call the dead awaken,
 Rise to life from earth and sea,
 All the pow'rs of nature, shaken
 By his looks prepare to flee:
 Careless sinner!
 What will then become of thee?

4 Horrors past imagination,
 Will surprise your trembling heart,
 When you hear your condemnation,
 "Hence, accursed wretch! depart;
 "Thou with Satan
 "And his angels, have thy part!"

5 But to those who have confess'd,
 Lov'd and serv'd the Lord below;
 He will say, "Come near, ye blessed!
 "See the kingdom I bestow:
 "You forever
 "Shall my love and glory know."

6 Under sorrow and reproaches,
 May this thought our courage raise:
 Swiftly God's great day approaches—
 Sighs shall then be chang'd to praise;
 We shall triumph—
 When the world is in a blaze.

NEWTON.

DOXOLOGIES.

L. M.

1 Bless'd be the Father and his love,
To which celestial source we owe
Rivers of endless joy above,
And rills of comfort here below.

2 Glory to thee, great Son of God,
From whose dear wounded body rolls
A precious stream of vital blood—
Pardon and life for dying souls!

3 We give thee, sacred Spirit, praise,
Who in our hearts of sin and wo,
Mak'st living springs of grace arise,
And into boundless glory flow.

4 Thus God the Father, God the Son,
And God the Spirit, we adore;
That sea of life and love unknown,
Without a bottom or a shore.

WATTS.

L. M.

To God the Father, God the Son,
And God the Spirit, Three in One,
Be honor, praise, and glory giv'n,
By all on earth, and all in heav'n.

WATTS.

C. M.

Now let the Father, and the Son,
And Spirit be ador'd;
Where there are works to make him known,
Or saints to love the Lord.

WATTS.

ASSISTANT TO FAMILY RELIGION.

PART VI.

SELECT HARMONY, SUITED TO FAMILY WORSHIP.

OLD HUNDRED. L. M. M. Luther.

Tenor.



Alto.





Be thou, O God! exalted high ; And as thy glory fills the sky,


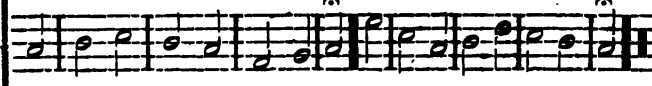
Treble.



Base.

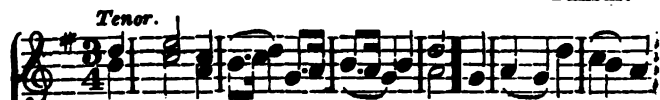


So let it be on earth displayed, Till thou art here as there obeyed.



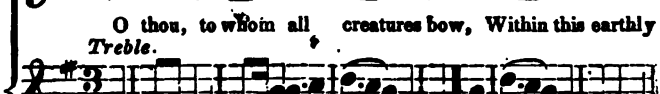
St. MARTIN's. C. M.**Tansur.**

Tenor.

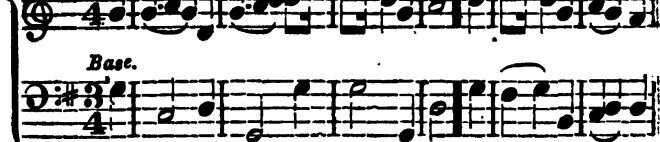
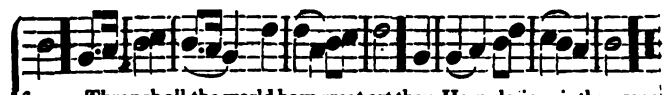


O thou, to whom all creatures bow, Within this earthly


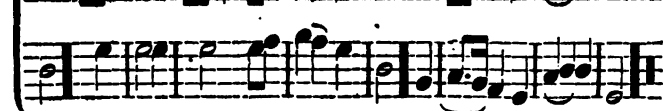
Treble.



Base.

frame, Through all the world how great art thou, How glorious is thy name,



St. THOMAS. S. M.**A. Williams.**

Second Treble.



Come, Holy Spirit! come, Let thy bright beams arise ;

Treble.



Base.



Dispel the sorrows from our minds, The darkness from our eyes."

WATCHMAN. S. M.

Leach.

Second Treble.

The day is past and gone, The ev'ning shades appear;

Treble.

Base.

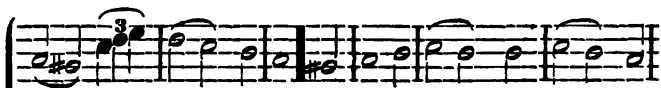
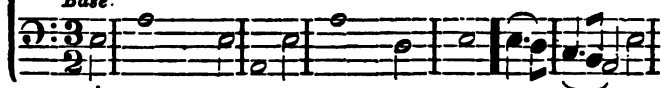
O! may we all remem - ber well, The night of death draws near.

ARMLEY. L. M.

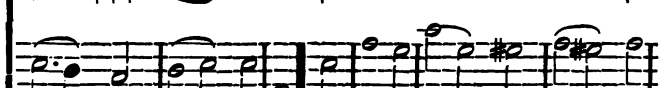
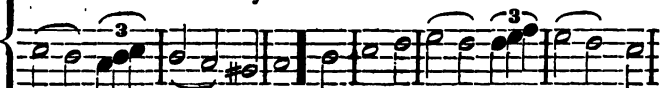
Har. Sac.

Tenor.

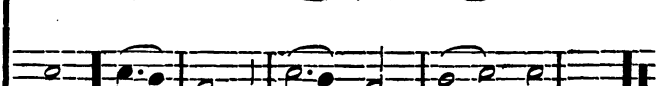
What va - rious hindrances we meet, In coming

Treble.*Base.*

to a mer - cy seat! Yet who that knows the worth of

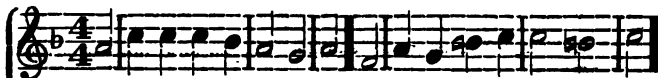


pray'r, But wishes to be oft - en there?

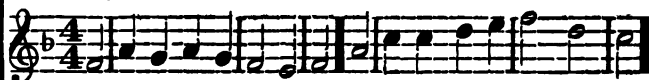
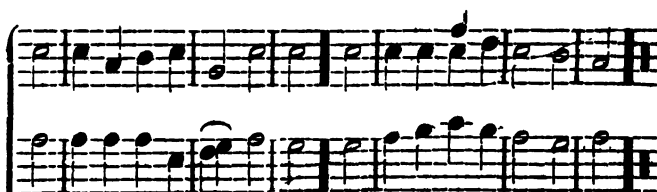


UXBRIDGE. L. M.

L. Mason.

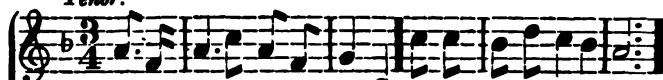
Tenor.*Alto.*

My God, how endless is thy love! Thy gifts are ev'ry ev'ning new;

Treble.*Base.*

And morning mercies from above, Gently distil like early dew.



TAMWORTH. 8s, 7s & 4s. Lockhart.*Tenor.*

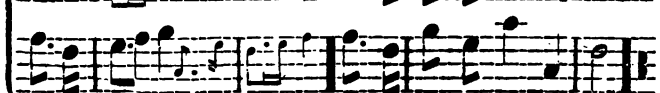
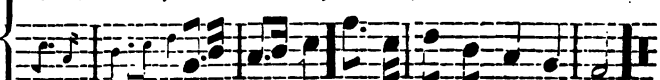
Guide me, O thou great Jehovah! Pilgrim thro' this barren land;
Treble.



I am weak, but thou art mighty, Hold me with thy pow'ful hand;
Base.

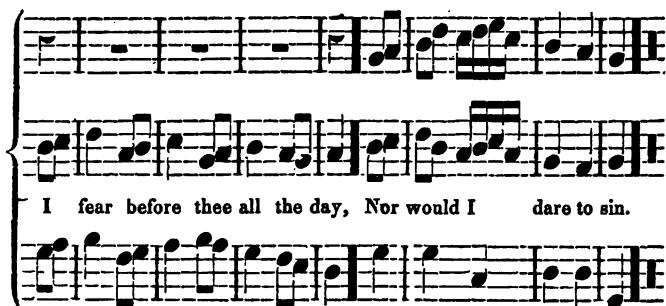


Bread of heaven, Bread of heaven, Feed me, till I want no more.

**MEDFIELD. C. M.****Mather.***Tenor.*

Lord! thou wilt hear me when I pray, I am forev - er thine;

Treble.*Base.*



I fear before thee all the day, Nor would I dare to sin.

DEDHAM. C. M.

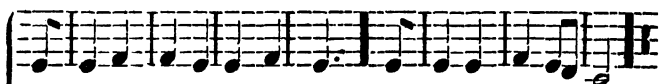
Bos. Ac. Coll.

Second Treble.

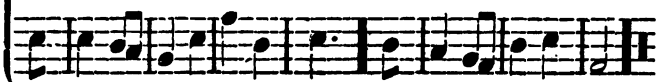

Father, is not thy promise pledg'd, To thine exalted Son,

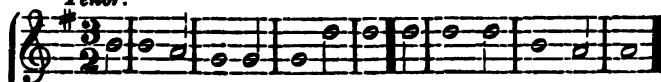
Treble.

Base.

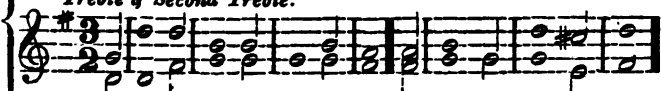
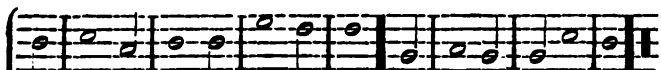
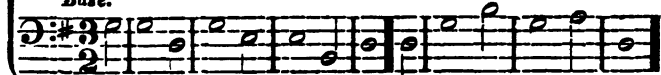


That thro' the nations of the earth, Thy word of life shall run.

MEAR. C. M.*Tenor.*

Oh 'twas a joyful sound to hear Our tribes devout - ly say,
Treble & Second Treble.

*Base.*

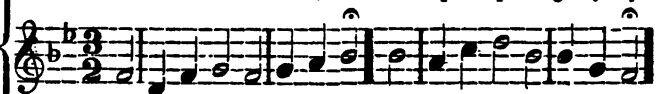
'Up, Israel, to the temple haste, And keep your festal day!'

**HEBRON. L. M.**

From the Boston Academy's Collection of Church Music, by permission.



Thus far the Lord hath led me on, Thus far his pow'r prolongs my days.



And ev'ry evening shall make known, Some fresh memorial of his grace.

PLEYEL'S HYMN. 7s.

Pleyel.

Second Treble.

In themselves as weak as worms, How can poor believers stand,

When temptations, foes, and storms, Press them close on ev'ry hand

AYLESBURY. S. M.

Dr. Green.

Second Treble.

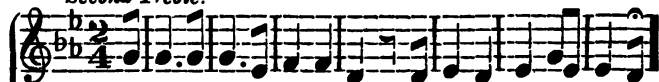
The Lord my Shepherd is, I shall be well supply'd

Treble.*Bass.*

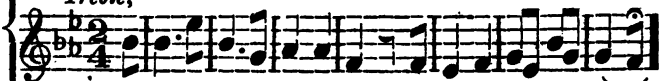
Since he is mine, and I am his, What can I want beside?

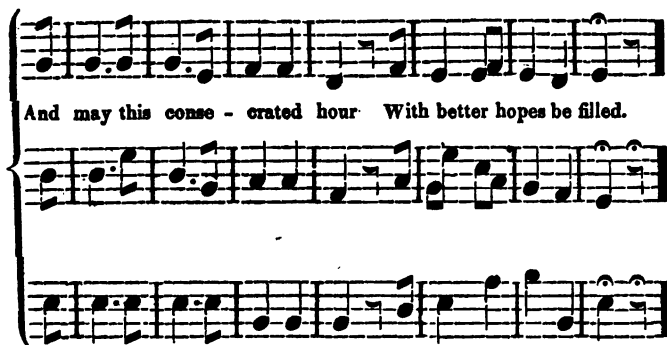
**BRATTLE STREET. C. M.**

Pleyel.

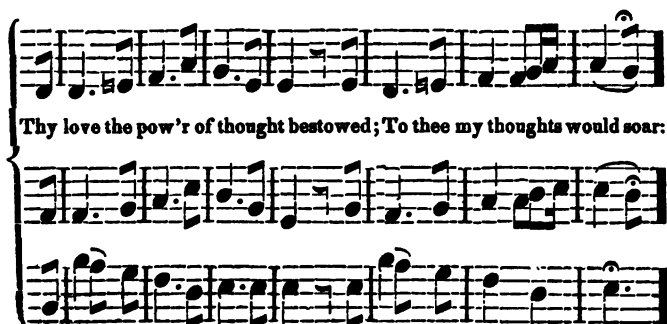
Second Treble.

While thee I seek, protecting Power! Be my vain wishes stilled;

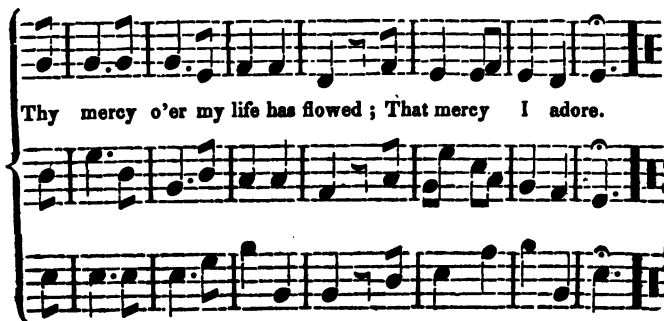
Treble,*Bass.*



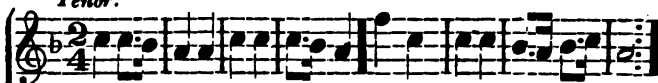
And may this conse - crated hour With better hopes be filled.



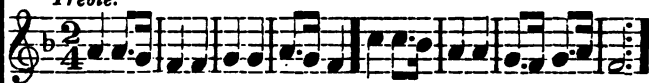
Thy love the pow'r of thought bestowed; To thee my thoughts would soar:



Thy mercy o'er my life has flowed; That mercy I adore.

GREENVILLE. 8s & 7s. [DOUBLE.] Rousseau.*Tenor.**Alto.*

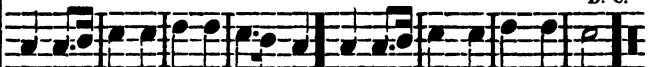
{ Far from mortal cares retreating, Sordid hopes and vain desires, }
 Here, our willing footsteps meeting, Every heart to heaven aspires. }

Treble.

Mercy from above proclaiming, Peace and pardon from the skies.


Base.*D. C.**D. C.*

From the Fount of glory beaming, Light celestial cheers our eyes ;


D. C.*D. C.*

FERRY. C. M.

Tenor.

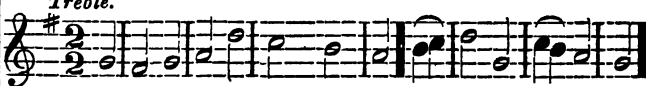


Alto.

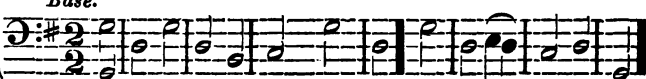


How oft, alas! this wretched heart Has wander'd from the Lord ;

Treble.



Base.





How oft my roving thoughts depart, Forget - ful of his word !

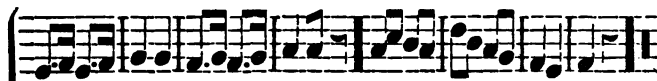



SICILY. 8s. 7s.

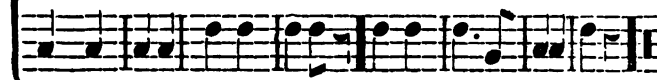
Italian.

Second Treble.

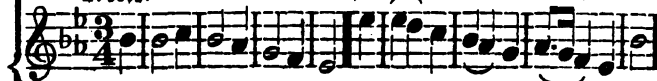
Jesus ! full of all compassion, Hear thy humble suppliant's cry !
Treble.

*Base.*

Let me know thy great salvation, See I languish, faint and die.

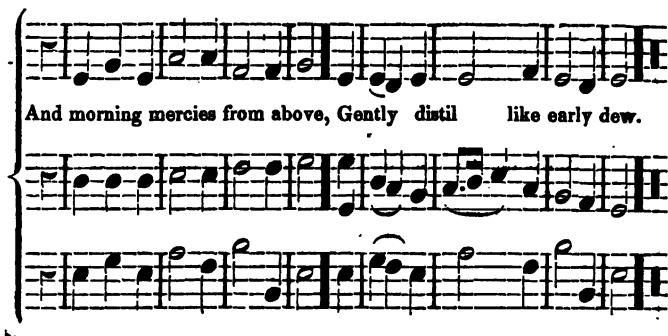
**LUTZEN. L. M.**

Burder.

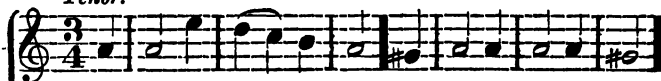
Second Treble.*Treble.*

My God, how endless is thy love ! Thy gifts are ev'ry evening new,


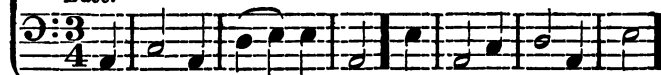
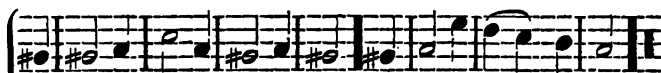
Base.



And morning mercies from above, Gently distil like early dew.

LITTLE MARLBORO'. S. M. Williams' Coll.*Tenor.*


Not all the blood of beasts, On Jewish altars slain,
Treble.


Base.



Could give the guilty conscience peace, Or wash away the stain.

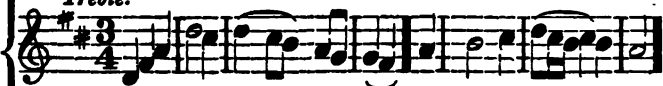



BRAINTREE. C. M.

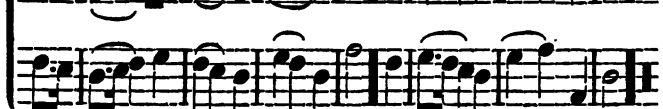
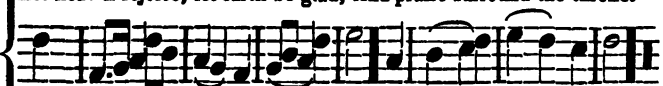
Har. Sac. Min.

Second Treble.

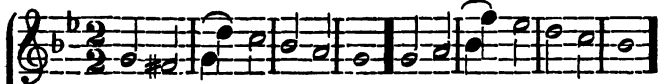
This is the day the Lord hath made, He calls the hours his own;

Treble.*Base.*

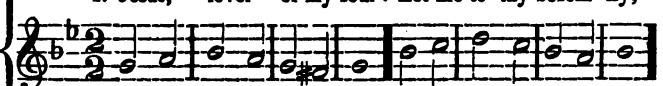
Let heav'n rejoice, let earth be glad, And praise surround the throne.

**NORWICH. 7s.**

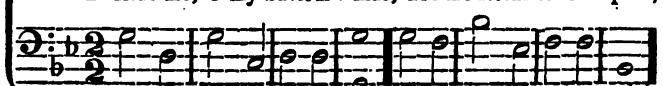
L. Mason.



1. Jesus, lover of my soul ! Let me to thy bosom fly,



2. Hide me, O my Saviour ! hide, Till the storm of life is past ;



While the billows near me roll, While the tempest still is high.

Safe in - to the haven guide ; O receive my soul at last.

PADDINGTON. S. M.

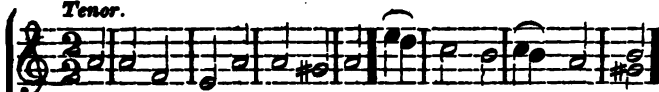
Bos. Ac. Coll.

Come, Holy Spirit, come, Let thy bright beams arise ;

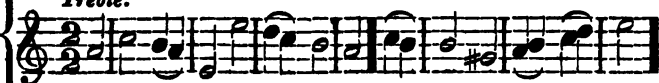
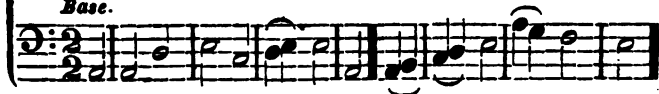
Dispel the sorrow from our minds, The darkness from our eyes.

WALSAL. C. M.

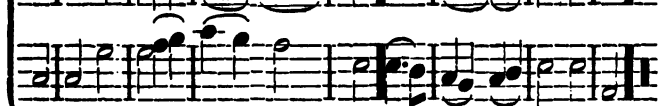
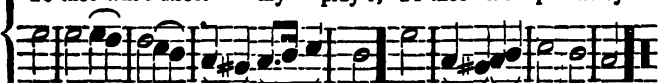
Parcell.

Tenor.

Lord! in the morning thou shalt hear, My voice ascending high.

Treble.*Base.*

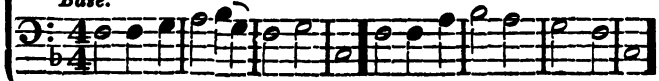
To thee will I direct my pray'r, To thee lift up mine eye.


**DUKE STREET. L. M.**

J. Hatton.

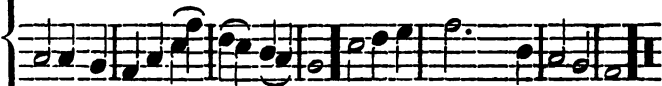
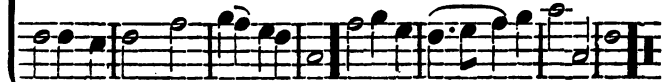
Second Treble.

Thine earthly Sabbaths, Lord, we love, But there's a nobler rest above;


Treble.*Base.*



To that our lab'ring souls aspire, With ardent pangs of strong desire.




ARLINGTON. C. M.

Dr. Arne.



Second Treble.


This is the day the Lord hath made, He calls the hours his own; Let

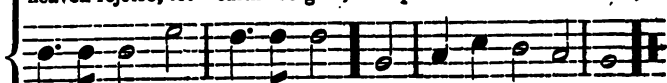

Treble.



Base.

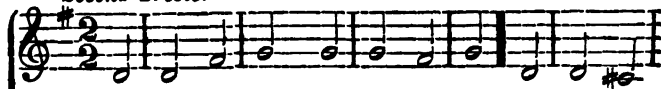



heaven rejoice, let earth be glad, And praise surround his throne,

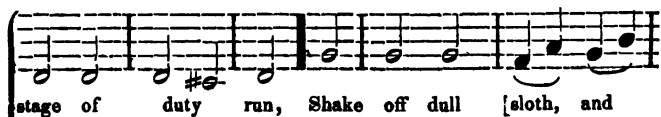
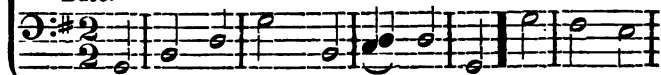



PORTUGAL. L. M.

Thorley.

Second Treble.

Awake, my soul! and with the sun, Thy daily

Treble.*Base.*

stage of duty run, Shake off dull [sloth, and

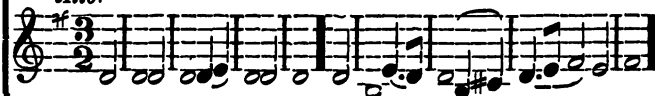


ear - ly rise To pay thy morning sacri - fice.



PIESGROVE. L. M.

N. Mitchell.

Tenor.*Alto.*

Thus far the Lord has led me on, Thus far his pow'r prolongs my days,

Treble.*Base.*

And ev'ry evening shall make known, Some fresh memorial of his grace.



SHIRLAND. S. M.

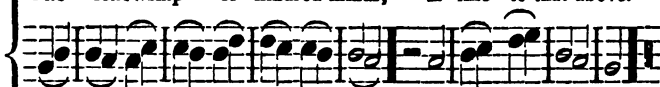
Stanley.

Second Treble.

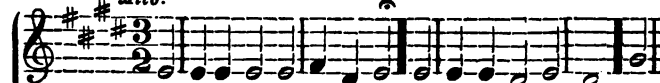
Blest be the tie that binds Our hearts in christian love ;
Treble.

*Base.*

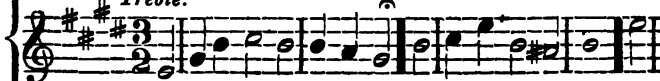
The fellowship of kindred minds, Is like to that above.

**DOWNS. C. M.**

L. Mason.

Alto.

Thou art my portion, O my God ; Soon as I know thy way, My

Treble.*Base.*

heart makes haste t'obey thy word, And suffers no delay.

PETERBOROUGH. C. M.

Alto.

Once more, my soul! the rising day, Salutes my waking eyes;

Treble.

Base.

Once more, my voice! thy tribute pay, To him who rules the skies.